MAJOR SINS

Imam Shamsu ed-Deen Dhahabi

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Acknowledgment

In translating this book **EI-Falah** staff members attempted to study and analyze some books published in the same field in order to be consistent. Although the book was written in the same style and wording used by the early Muslim scholars, the translators, in turn, have nothing but to assimilate, paraphrase and then translate in a simple English structure. Therefore, we are indebted to our translators:

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Great appreciation is due to our editor, **Jeewan Chanicka** under whose guidance and supervision the subject matter took form.

Our gratitude goes to friends, associates, and professors for their valuable advice and help and for many useful things we have learnt from them.

In truth, the benefit yielded from this book as a spiritual sermon began before it was sent to the printer's as it puts before our eyes the abode, which we are going to.

PREFACE

Praise be to Allah under Whose Might all worlds are subdued and all hearts acknowledge and surrender to in fear. Thanks are due to Him for concealing my faults and sins. May Allah bless the Messenger, Muhammed and give him peace upon whom Allah revealed the surah of Qaf.

To commence: I introduce this book (Major sins) written by Imam Dhahabi in another form. As I verified the text, documented[1] the hadiths and maxims, and elaborated on the difficult words. Thus, it is better to keep on reading this book day and night alone and aloud. You have to bear in mind that what you view in this world is either good or bad, clear or vague, a lust followed by sorrow or sins followed by gloom. Therefore, you have to reject a perishable joy or lust, a binding condemnity, an inevitable sorrow, and a grievous affliction. Judge yourself before being judged by Allah the Lord of the universe. Remember that the one who will be prosperous, is the one who washes away the filth of his sins by repentance while repentance is available, awaked and gets out from the place of sins to the fort of guidance before repentance and apology are of no avail. May Allah safeguard us with His sleepless eyes and keep us away from faults and sins for He is the All-Hearing, the Nearest.

Dr. Mustafa M. Dhahabi

[1] I did not criticize or verify the narratives and maxims mentioned in the book which contradict clear sacred texts. It is sufficient to refer only to the authentic texts and leave others aside.

Imam Dhahabi

The full name of Imam Dhahabi is Shamsu ed-Deen, Abu Abdullah Muhammed Ibn Ahmed Ibn Uthman Ibn Qayma, who lived in Turkman and then moved to Damascus. He was born in 673 A.H. in Damascus. He moved to Cairo and visited many countries. Before he died, he became blind. He was Hafiz, scholar of Hadith, and historian.

He wrote many interesting books such as Tazkirat al-Huffaz, Islamic Countries, History of Islam, The Biography of Well-known Nobles, The Biographic of Notes of the Hadith Transmitters, Classes of Readers, Prophetic Medicine, Greatest Leadership, Moderate Balance in Evaluating the Transmitters, Mustadrak on "Mustadrak AI-Hakim" Furthermore, he summarized many other books. He died in 748 A.H.

Major Sins

Definition:

Major sins are defined as what is forbidden by Allah and His Messenger in the Qur'an and the *Sunnah* in addition to what is narrated on the authority of early Muslims. Allah, the Most high, promises whoever avoids the major sins to expiate his minor sins. Allah, the Almighty says,

{If ye (but) eschew the most heinous of the things which ye are forbidden to do, we shall remit your evil deeds, and admit you to a gate of great honour.} (An-Nisaa :31)

In this text, Allah, the Most High, also promises whoever avoids the major sins to admit him to Paradise.

Allah, the Almighty says,

{*Those who avoid the greater sins and indecencies, and when they are angry even they forgive;}*

(Ash-Shura:37)

The Qur'an also states,

{Those who avoid great sins and indecent deeds, save lesser offences, verily thy Lord is ample in forgiveness.} (An-Najm:32)

The Prophet (pbuh) said,

"The five prescribed Prayers, and from one Friday Prayer to another and from Ramadan to another entail forgiveness for what is between them as long as you do not commit the major sins."[1]

We are obliged to learn about what the major sins are, so that Muslims may avoid them. Scholars of Sacred knowledge are of different opinions about the number of the major sins. It is argued that they are only seven owing to the Prophet's (pbuh) saying,

"Avoid the seven heinous sins: Worshipping others with Allah, sorcery, taking a life which Allah has made

[1] Reported by Muslim, TirmijJhi, Ibn Khuzaymah and Ahmed.

sacred except in the course of justice, devouring usury, appropriating the property of the orphan, fleeing from the battlefield, and charging believing women, unmindful though innocent, with adultery." [1]

Ibn Abbas holds that they are likely counted as seventy not seven. That is a good point of view because enumeration is not intended in the *Hadith.*

As a matter of fact, any sin entailing either a threat of punishment in the Hereafter explicitly mentioned by the Qur'an or *Hadith,* a prescribed legal penalty *(Hadd),* or being accursed by Allah or His Messenger (pbuh) is called a major sin. We have to bear in mind that some major sins are most heinous than another. This is because the Prophet (pbuh) has enlisted Shirk (worshipping others with Allah) though a polytheist will suffer eternal torture in Fire and will never be forgiven.

Allah, the Almighty, says,

{Allah forgiveth not (the sin of) joining other gods with Him, but He forgiveth whom He pleaseth other sins than .} (An-Nisa:116)

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[1] Reported by Bukhari and Muslim.

1) Ascribing Associates To Allah, the Most High *(Shirk)*

The worst major sin is Shirk. It is of two kinds:

a) To hold that Allah has an equal, whereas He has created you, and to worship another with Him, whether it be a stone, tree, sun, moon, prophet, sheikh, star, angel or other. This is the greatest shirk mentioned by Allah, the Most High, the Almighty, says,

{Allah forgiveth not (the sin of) joining other gods with Him; but He forgiveth whom He pleaseth other sins than this; one who joins other gods with Allah hath strayed far, far away (from the right).}

(An-Nisa:l16)

{False worship is indeed the highest wrong-doing.} (Luqman:13)

{*Whoever joins other gods with Allah; Allah will forbid him the Garden, and the Fire will be his abode.}* (Al-Ma'idah:72)

The Qur'anic verses concerning this are very numerous. It is being absolutely certain that whoever ascribes associates to Allah and dies in such a state is one of Hell's inhabitants, just as whoever believes in Allah and dies as a believer is one of the inhabitants of Paradise, even if be should be punished first.

The Prophet (pbuh) said,

"Shall I tell you of the worst major sins? Worshipping others with Allah, showing disrespect to parents, giving a false statement, and testifying to the truth of a falsehood. " And he kept repeating it until we were telling ourselves (out of sympathy for him because of the strain of repeating it), "If only he would be silent."[1]

"Avoid the seven heinous sins."[2]

and he mentioned ascribing associates to Allah.

"Kill whoever converted his religion (Islam)." [3]

b) Ostentation

Allah, the Most High, says,

{*Whoever expects to meet his Lord, let him work righteous, and, in the worship of his Lord, admit no one as partner.}* (AL-Kahf:llO)

i.e., does not show off in good works

[1] Reponed by Bukhari, Muslim and Tirmidhi.
[2] Reponed before.
[3] Reponed by Bukhari, Ahmed, Ibn Hibban, An-Nasa'i and Abu Ya'la.

"Beware of the lesser shirk." They asked, "What is the lesser shirk?" He said, "Showing off in good works. Allah, the Almighty will say when recompensing the mankind for their deeds: Go to those whom you showed off to in the world to see how they could recompense you. ." [1]

The Prophet (pbuh) said,

"If anybody associates something with Me, I am not affected. If anyone associates somebody with Me, in any way, I reject him and his act of associating."[2]

The Prophet (pbuh) said,

"A person who does some good work in order to boast will have his faults exposed by Allah Most High and a person whose motive in doing some good deed is to show it, Allah the Most High will treat him as a hypocrite."[3]

The Prophet (pbuh) said,

"There may be a faster who does not gain from his fasting but hunger and thirst."

A wise man said, "Just as the one who shows off in good works is the one who fills his purse with pebbles and leaves for the market to buy food. If he opened it before the seller he will be stoned with it in his face. He gains nothing but the people's inquiry about what fills his purse, nothing more. Thus, the one who shows off in good works will have no value but the people's saying that he did good and he will not be rewarded in the Hereafter."

Allah, the Almighty, says,

{*And We shall turn to whatever deeds they did (in this life), and We shall make such deed as floating dust scattered about.}* (AI-Furqan:23)

The Messenger of Allah (pbuh) said,

"On the Day of Judgment some groups of people will be brought near Paradise. Having smelt its fragrance, and seen palaces and blessings therein, they will hear a call saying "Take them away, it is not for them." Accordingly, they return so sorrowful that no one could have such feeling. They will call upon Allah, "0 Lord were we entered into the Hell-Fire before seeing what You have prepared for Your Friends, it would have been better." Then Allah will say, " That is what I want. When you were alone you defied Me with grievous sins, but when you meet people you showed off in good works, You only respected people not Me, You only refrain (from things) for their sake. Hence, today, I will severely torment you in addition to depriving you from My bountiful reward." [4]

It was related that a man asked the Messenger of Allah (pbuh)
"How can I be redeemed?" The Prophet said, "If you do not deceive Allah" The man asked, "How is Allah deceived?" He replied, "When you do something which Allah and His Messenger commanded you to do but

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[1] Reported by Ahmad.
[2] Reported by Muslim. It's a *Qudsi Hadith*.
[3] Reported by A1-Bukhari.
[4] Mentioned by A1-Siuti in *"AI Laiali AI-Masnu'ah"* who related that Ibn Hibban said that it is false and has no reference.

you intended other than pleasing Allah. Beware of ostentation, it is the lesser shirk (polytheism); On the Day of Judgment, the ostentatious will be called at the presence of all creatures by four names: O Ostentatious, O *traitors, O corrupt,* O *loser; what you did is wasted and your reward is nullified. We will not reward you, go and get your reward from whomever you acted to deceive*?" [1]

A wise man was asked, "Who is the sincere one?" He replied, "It is he who hides his good deeds as he does with his bad deeds." Someone asked, "What is the good of sincerity?" He said, "When you dislike to be praised by people."

Al-Fudail Ibn Eiad, may Allah be pleased with him said, "To refrain from an action for the sake of people is ostentation. To do something for their sake is shirk (polytheism). But sincerity is to be aware of them.

O Allah! Let us be away from them and forgive us.

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[1] Reported by AI-Zubaidi in *lthaf*

2) Killing A Human Being

Allah, the Almighty, says,

{*If a man kills a believer intentionally, his recompense is Hell, to abide therein (for ever); and the wrath and curse of Allah are upon him, and a dreadful chastisement is prepared for him.*}

(An-Nisa:93)

{*Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication,' and any that does this (not only) meets punishment.*}

(Al-Furqan:68)

{*On that account: We ordained for the children of Israel that if anyone slew a person -unless it be for murder 'or for spreading mischief in the land -it would be as if he slew the whole people.*}

(AI- Ma'ida:32)

{*When the female (infant), buried alive, is questioned -for what crime she killed.*}

(Al- Takwir: 8-9)

The Prophet (pbuh) said,

"Avoid the seven heinous sins."

And he mentioned taking one's life which Allah has made sacred except in the course of justice.

It was related that someone asked the Prophet (pbuh),

"What is the most heinous sin in the sight of Allah?" The Prophet replied, "To hold that Allah has an equal whereas He has created you." .The man asked, "What else?" The Prophet said, "To kill your child lest he feeds with you." The man asked, "What else?" He said, "To commit adultery with your neighbor's wife." [1]

Therefore, Allah, the Almighty, revealed,

{*Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication,. and any that does this (not only) meets punishment.*}

(Al-Furqan:68)

It was related that the Messenger of Allah said,

"When two Muslims meet with drawn sword, both the slayer and the slain are in the Hell." It was said, "0 Messenger of Allah, that is for the slayer. But why the slain?" He replied, "Because his intention was to kill the other."[2]

Abu Suliman Al-Khitabi commented, "Such punishment does not apply to a legal and justifiable combat. They entail this abode if they fight one another out of enmity, fanaticism, to acquire some worldly benefit or a position of leadership. Thus, out of this pole is the one who fights against an aggressive Muslim if he follows the rules of fighting and the one who defends himself without intending to kill the opponent.

[1] Reported by Bukhari, Muslim, Tirmidhi and An- Nasa'i.

[2] Reported by Bukhari, Muslim, Abu Dawud, An-Nisa'i, Ibn Majah and Ibn Hibban.

Whoever fights against an aggressive Muslim or a highway robber, should not seek to kill them. Rather he should try to deter him as much as he can. When they refrain we should refrain. The Prophet (pbuh) said,

"You should not turn an unbeliever when I am no more (among you) and start killing and shedding blood among yourselves." [1]

The Prophet (pbuh) said,

"The first thing among human beings to be adjudicated on the Day of Judgment, will be the blood claim." [2]

"Taking a believer's life is more grievous in Allah's sight than the perishing of this world." [3]

"The major sins are worshipping others with Allah, showing disrespect to parents, killing a human being, and the breaking one's oath."[4]

It is termed engulfing because it overwhelms its swearer in the Fire.

"For all the murders committed in this world without any justification, prophet Adam's son, Qabil will get a share of punishment, because it was he who inaugurated the method of killing by murdering his brother Habil."[5]

If this is the abode of he who kills a covenant man then what about killing a Muslim?

The Prophet (pbuh) said,

"Whoever killed anyone of the people of the covenant will never get the aroma of paradise which can be smelt from forty years away."[6]

"Whoever helps in killing a Muslim even by just a part of a word, he will meet Allah with the written phrase on his forehead "Despondent of Allah's Mercy."[7]

"Every sin might be forgiven by Allah except for a man dying an unbeliever or a man killing a believer deliberately." [8]

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[1] Reported before.
[2] Reported by Bukhari and Muslim.
[3] Reported by Bukhari and Muslim
[4] Reported by Bukhari and Muslim
[5] Reported by Bukhari and Muslim
[6] Reported by Bukhari.
[7] Reported by Ibn Majah. It is a weak *Hadith.*
[8] Reported by Abu Dawud.

3) Sorcery

Sorcery is a major sin because the sorcerer must necessarily disbelieve and the accursed Devil has no other motive for teaching a person witchcraft than that he might thereby ascribe associates to Allah.

Allah, the Almighty, says,

{*Solomon did not disbelieve but Satan disbelieved, teaching men magic, and such things as came down at Babylon to the angels Harut and Marut. But neither of these taught anyone (such things) without saying, 'We are only for trial,' so do not blaspheme.' They learned from them the means to sow discord between man and wife. But they could not harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter.*} (AI- Baqarah: 102)

Thus, you might find some people who are astray delving in learning sorcery and thinking that it is just unlawful. Actually, they do not consider what they do as disbelief, but it is! They embark on learning all kinds of sorcery: Pure sorcery, increasing or decreasing the love between a man and a woman, making a man important and the like.

All of these practices are done by means of some unknown words, most of which lead to unbelief.

The penalty for a sorcerer is to be killed. This is because he is an unbeliever. The Prophet (pbuh) said,

"Avoid the seven heinous sins."[1]

And he mentioned sorcery.

"The penalty for a sorcerer is the sword."[2]

Bijalah Ibn Abah related, 'Umar (may Allah be pleased with him) came to us one year before his death and said,

"Kill every sorcerer (male or female)."[3]

Wahb Ibn Munabbih said, "I read in a book: 'Allah the Almighty says, 'There is no god but Me. He is not of Me who practices sorcery, or asks someone to practice with him. The one who foretells or the foretold, the one who seeks an omen or for whom an omen is sought." [4]

`Ali Ibn Abi Talib (may Allah be pleased with him) said, A fortuneteller is a sorcerer, a sorcerer is a disbeliever."

Abu Musa AI-Ashari, may Allah be pleased with him, related that the Prophet (pbuh) said,

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[1] Reported before.
[2] Reported by Tirmidhi.
[3] Reported by Abu Dawud.
[4] Reported by AI- Haythami in *"Majma' Az-Zawa'id* to Al-Bazzar

"The drunkard, the one who severs the ties of kinship, and whoever believes in sorcery will not enter Paradise."[1]

Ibn Mas'ud (may Allah be pleased with him) related that the Prophet (pbuh) said,

"Incantations, amulets and spells are Shirk (polytheism)."[2]

These are treated as *Shirk* because the ignorant believes that these things can affect what has been predetermined by Allah. However, AIKhattabi said, "Incantations or healing words are permitted if they consist of the Qur'an or the Most Beautiful Names of Allah."

The Prophet (pbuh) used to recite (incantate) AI-Hasan and AlHusain by saying,

"I seek refuge for you in Allah's Perfect Words from every Devil, beast or envious ." [3]

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[1] Reported by Ahmad.
[2] Reported by Abu Dawud, Ibn Majah and Ahmad.
[3] Reported by Bukhari.

4) Not Performing the Prayer

Allah, the Most High, says,

{*But after them there followed a posterity who missed Prayers and followed after lusts soon, then, will they face destruction, except those who repent and believe, and work righteousness.}*

(Maryam: 59-60)

Commenting on the above verses *(Ayat),* Ibn 'Abbas said,

"Allah's statement, "Who missed Prayers does not mean that they did not perform it at all but rather they did not perform it in its due time."

Sa'id Ibn AI-Mussaiyyib, Imam of the *Tabi'een* (may Allah be pleased with him) said, "It is he who postpones the *Dhuhr* (Early Afternoon Prayer) until the time of *Asr* Prayer (Late Afternoon Prayer) and so are *Maghrib* (Sunset Prayer) until' */sha'* (Evening Prayer), */sha* until *Fajr* (Dawn Prayer) and *Fajr* until the sun rises. If someone dies persisting in such habits and does not repent to Allah, Allah promises to make him face *Ghayy* (destruction). But *Ghayy* may also be the name of a valley in the Hell whose bottom is so deep and tastes so bitter.

Allah, the Most High, says,

{*So woe to the worshipers who are neglectful of their Prayer.}* (Ma'un: 4-5)

Sa'd Ibn Abi Waqqas related, "I asked the Prophet (pbuh) about the meaning of "the worshipers who are neglectful of their Prayer.' He said, "It is the delaying of performing the Prayer in its definite time." The word *(Wayl)* in the *Ayah* may refer to severe torture or it may be the name of a valley in the Hell. Were the whole mountains of the world brought in such valley it would melt because of severe heat. This is the abode of those who are not serious in Prayer unless they repent to Allah and regret for what they have done.

Allah, the Almighty, says,

{O *ye who believe! Let not your riches or your children divert you from the remembrance of Allah, if any act thus, surely they are the losers.}*

(AI-Munafiqun: 9)

The exegetes said, "The remembrance of Allah in the above *Ayah* means the five daily Prayers. Therefore, whoever preoccupies himself with his property, trade, livelihood or children rather performing Prayer in its definite time will be a loser.

The Prophet (pbuh) said,

"The first of one's works that he shall be called to account for on the Day of Judgment is the Prayer. If he performed it well, he will be prosperous. Otherwise, he will be loser."[1]

Allah, the Most High, says,

[1] Reported by At- Tirmidhi who said it is authentic *hadith* but singular.

{What led you into Hell-Fire? They will say, 'We were not of those who prayed, nor were we of those who feed the indigent. But we used to talk vanities with vain talkers, and we used to deny the Day of Judgment until there came to us (the Hour) that is certain. Then will no intercession of any intercessor profit them.}

(Al-Muddathir: 42-48)

The Prophet (pbuh) said,

"The covenant between us and them consists of the Prayer:Whoever leaves it has disbelieved." [1]

It was related that the Messenger of Allah (pbuh) said,

"Between a man and unbelief is the nonperformance of the Prayer."[2]

"Whoever neglects the Prayer of 'Asr (Late Afternoon Prayer) will have his deeds vain."[3]

"Whoever neglects the Prayer intentionally will be free from Allah's covenant."[4]

"I have been commanded to fight people until they testify that there is no god but Allah and that Muhammed is the Messenger of Allah and perform the Prayer, and pay Zakah. If they say it, they have saved their blood and possessions from me, except for the right of Islam over them, and their final reckoning is with Allah."[5]

"Whoever keeps on performing Prayers (in its due time), it will be a light, a proof and redemption for him on the Day of Judgment. Otherwise, he will be assembled with Pharaoh, Qarun Haman and 'Ubai Ibn Khalaf ."[6]

'Umar (may Allah be pleased with him) said,
"Whoever neglects the Prayer is beyond the pole of Islam."[7]

One of the scholars of sacred knowledge said, "He (the one who neglects the Prayer) will be assembled with these four people because he is either preoccupied from performing Prayer by property, kingdom, ministry or trade. If he is preoccupied by wealth, he will be assembled with Qarun. If by kingdom, he will be with Pharaoh. If by ministry, he will be with Haman and if by trade, he will be with Ubai Ibn Khalaf."

Mu'adh Ibn Jabal (may Allah be pleased with him) related that the Prophet (pbuh) said,

"Whoever intentionally missed an obligatory Prayer there by becomes an unbeliever."[8]

'Umar Ibn Al-Khattab said, "A man came to the Messenger of Allah and asked, "O Messenger of Allah, what are most beloved deeds to Allah in Islam?" The Messenger said, "To perform Prayers on time, and whoever neglect Prayers has no religion. Prayers are the pillar of Islam.."[9]

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[1] Reported by At- Tirmidhi.
[2] Reported by Muslim.
[3] Reported by AI-Bukhari.
[4] Reported by Al-Haythami and Ahmed
[5] Reported by Al-Bukhari and Muslim.
[6] Reported by Ad-Darmi and Ahmad.
[7] Reported by Malik.
[8] Reported before.
[9] Reported by AI-Baihaqi. It has a weak chain of transmission.

When Umar was stabbed he was called to Prayer and replied by saying, "Yes, whoever misses Prayer is non-Muslim." He then prayed while bleeding."

'Abdullah Ibn Shaqiq, one of the *Tabi'een,* may Allah be pleased with him, said, "The Prophet's Companions did not view the nonperformance of anything as unbelief besides the Prayers."[1]

When' Ali (may Allah be pleased with him) was asked about a woman who did not Prayers, he said, "Whoever neglects Prayers is unbeliever."

Ibn Mas'ud also said,

"Whoever does not pray is an infidel."

Ibn 'Abbas stated, "Whoever intentionally missed an obligatory Prayer entails Allah's wrath when he dies."

The Messenger of Allah (pbuh) said,

"Whoever dies neglecting the Prayers, Allah will not regard any of his good deeds." [2]

Ibn Hazm said, "The most heinous sins next to *Shirk* (polytheism) are the delayment of Prayers and taking a life of a believer except for just cause." Ibrahim An-Nakh'i also said, "Whoever leaves the Prayers has disbelieved."

Moreover, 'Aun Ibn 'Abdullah said, "When a servant is laid in his grave, he will be asked, first about the Prayers. If it is accepted, his other works will be examined. If not, nothing will be examined any more."

The Messenger of Allah (pbuh) said,

"When a servant performed a Prayer on time, it will rise skyward enveloped with light until it reaches the Throne. There, it asks forgiveness to its doer up to the Day of Judgment, and says, "May Allah preserve you as you have preserved me." But if the servant performs a Prayer out of its time, it will rise skyward enveloped with darkness. When it reaches the sky, it will be folded as an old cloth and then kicked back to the doer's face and says, "May Allah make you lose as you missed me."[3]

'Abdullah Ibn 'Amr Ibn AI-As related that the Prophet (pbuh) said,

"Allah does not accept the Prayers of three people: whoever leads a group of people who dislike him, whoever prays after missing the due time of the Prayer, and he who enslaved someone after freeing him."[4]

The Messenger of Allah (pbuh) said,

"Whoever joins two Prayers together without a legal excuse, he then commits a major sin."[5]

When should a child be ordered to perform the Prayer?

The Messenger of Allah (pbuh) said,

"When a boy reaches the age of seven years, teach him the Prayers (Salat), and punish him, when he commits a default (in his Prayers) at the age often years." [6]

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[1] Reported by At- Tirmidhi.

[2] It is cited by AI-Ghazali.

[3] Reported by A1-Haithami and At- Tabarani.

[4] Reported by Abu Dawud and Ibn Majah

[5] Reported by At-Tirmidhi and AI-Hakim

[6] Reported by At- Tirmidhi and Abu Dawud

It was related that the Prophet (pbuh) said,

"When your children attain the age of seven years, ask them to perform the Prayer and chastise them in respect of any fault in this behalf; when they are ten years old, let them sleep in separate beds." [1]

Imlam Sulyman AI-Khattabi (may Allah be pleased with him) said, "This *hadith* indicates that the punishment of nonperformance of the Prayer increases when the child reaches puberty. Some disciples of Imam Shafi'i cited the above *hadith* as an evidence to kill the child if he persisted to neglect the Prayer purposely 'after reaching puberty. They assumed that if he deserves to be struck while still a child thus he should rather face more severe punishment after reaching puberty and nothing can be lost severe than death.

There are differences among Islamic legal scholars as to the judgment of he who neglects the Prayer. Malik, Shafi'i and Ahmed all hold that the one who misses the Prayer is executed. Then they differ as regards his belief, should they call him an unbeliever or not (incase of neglectil1g the Prayer without a legal excuse)? The opinion that such a person become an unbeliever has been ascribed to Ibrahim AnNakh'iy, AYyub As-Sakhtiyani, 'Abdullah Ibn AI-Mubarak, Ahmed Ibn Hambal and Ishaq Ibn Rahawyah. Those who hold that whoever misses a Prayer becomes an unbeliever adduce the following evidence:

The ProPhet (pbuh) said,

"The covenant between us and them consists of the Prayer: whoever leaves it has disbelieved." [2]

The Messenger also said,

"Between a man between unbelief is the nonperformance of the Prayer." [3]

The Benefits of Performing Prayers:

The Messenger of Allah (pbuh) said,

"Whoever keeps on performing the prescribed Prayer, Allah will grant him five honorable rewards: he will lead a happy life, avoid the torment in the grave, receive his record by his right hand, cross Sirat (the bridge on Fire) as swift as lightening and enter Paradise without being reckoned. But who is remiss in performing the Prayer, Allah will make him suffer fifteen kind of punishment, five in this world, three when dying, three in the grave, and three when being resurrected. The worldly punishments are: he loses the glamor (the blessing) of his life span, the righteous appearance diminishes from his face, he works in vain, he will not have his supplications answered and he will not make use of the righteous people's supplications.

When dying: he dies humiliated, hungry, thirsty even if he drinks all the rivers of the world. In the grave: he will be compressed so *tightly that his ribs permute, blazing in fire day and night and will face a bald-headed poisonous male serpent with two black spots over its eyes which are created of Fire and the fingernails of iron; each fingernail is equal to the distance covered in a day. It will address the deceased in*

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[1] Reported by Abu Dawud and Ahmad

[2] Reported before

[3] Narrated before.

a very roaring sound like thunder saying, "I am the baldheaded poisonous male serpent, My Lord commanded me to beat you for missing the Fajr Prayer until sunrise, the Dhuhr until Asr, Asr Prayer until Maghrib, Maghrib Prayer until 'Isha' and Ish until Fajr."

Whoever he strikes him, he sinks in the earth for seventy arms deep and he will keep sinking therein until the Day of Judgment.

Eventually, when being resurrected from his grave, he will be risen up with three lines written on his face: 1) *You neglect Allah's right* 2) *You got Allah's wrath* 3) *As you have neglected Allah's right in the world, you should despair His Mercy on this Day."*[1]

Ibn 'Abbas said, "On the Day of Judgment, a man is brought before Allah. Then Allah issues a command to cast him into Fire. The man asks Allah, "O My Lord, why? Allah, then, replies, "Because you neglected to perform the Prayer in its time and you swear falsely by Me."

"One day the Prophet (pbuh) said before his Companions:

"O Allah, let not any of us wretched or deprived." Then, he said, "Do you know who the wretched and deprived is? "They said, "Who is that, Messenger of Allah?" He said, "The one who neglects the Prayer. "[2]

The Messenger of Allah (pbuh) said,

"The first faces that will turn dark on the Day of Judgment are the faces of those who neglect the Prayer. In the HellFire.. there is a valley called AI-Malham that contains serpents. Each serpent is *as fat as a camel's neck and its length* is *equal to the distance covered in a day. Then, it stings the one who neglects the Prayer, the poison boils in his body for seventy years then the flesh* is *torn out."*[3]

Once, an Israelite woman came to Musa (pbuh) and said, "0 Messenger of Allah, I committed a grievous sin but I repented to Allah. So may you invoke Allah to forgive me and accept my repentance?" Musa said, "What was your sin?" She replied, "I committed adultery and then gave birth to a child whom I killed." Musa (pbuh) said, "Go away corrupt woman lest the fire strike from the sky and bum us." Accordingly, the woman went out with a broken heart. Then, Jibreel (Gabreal) lauded and said, "O Musa, Allah the Almighty asked you, why you rejected the penitent woman. Have not you found anyone worst than her?" Musa asked, "Who is that Jibreel?" He replied, "The one who intentionally neglects the Prayer."

Mas'ud AI-Badri related that the Prophet (pbuh) said,

"A Prayer is *not valid if one's back is not upright after bowing and prostration."* [4]

Thus, he who prays should remain motionless for a moment while bowing, prostrating, standing etc.

It was related that the Messenger of Allah (pbuh) said,

"The worst thief is he who steals from his Prayer." Someone asked, "How?" He answered, "When he does not bow, prostrate or recite therein perfectly." [5]

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[1] Reported by As-Siuti who said it is a forged *hadith*.
[2] Not found.
[3] Reported by AI-Hakim.
[4] Reported by Ahmad.
[5] Reported by AJ-Darami, Ahmed and AI-Hakim.

The Prophet (pbuh) said,

"Allah does not look to a man who does not rise his back upright and prostration."[1]

"This the Prayer of a hypocrite who watches the sun until he finds it about to set, then he stands and performs it as quick as a bird picking the seeds and he hardly remembers Allah in it."[2]

Abdullah AI-Ash'ari related, One day the Prophet (pbuh) led the companions in the Prayer. After finishing the Prayer, someone came in to pray. He started to pray so fast that he could hardly remain motionless for a moment while bowing or prostrating. Meanwhile, the Prophet (pbuh) said, "Behold, if this man dies, he dies believing in a religion other than Muhammad's."

'Umar Ibn AI-Khattab related that the Prophet (pbuh) said,

"Whoever prays is surrounded by two angels on right and left. If he performed it properly, they take it and ascend to Allah, the Almighty. Otherwise, they struck his face with it." [3]

'Ubadah Ibn As-Aumit related, the Prophet (pbuh) said,

"Whoever makes ablution properly and performs properly the integrals of Prayer: bowing, prostration and recitation therein, the Prayer says, "May Allah preserve you as you preserve me." Then the Prayer is risen up skyward enveloped with light. When approaching the heaven 's gates, it will find it opened. So it keeps on rising up until it reaches Allah. There, it intercedes for the one who performed it. But if he does not perform (its integral) properly: bowing, prostration or recitation therein, the Prayer says, "May Allah neglect you as you neglected me.." Then, the Prayer is risen up skyward enveloped with darkness. Approaching the gates of heaven, it will find it closed. Then, it will be folded as an old cloth and kicked back to the doer's face."[4]

Salman AI-Farisi narrated that the Prophet (pbuh) said,

"The Prayer is a measure. Whoever gives a just measure, he will be rewarded in full. Whoever stints, you know what Allah says about the stinters. "

Allah, the Almighty says,

{*Woe to the stinters.*}

(AI-Mutafifeen:l)

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[1] Reported by Ahmed.
[2] Reported by Muslim
[3] Reported by Ad-Dar Qutni
[4] Reported by Al-Haithami.

The stinter is he who stints when weighing or measuring out goods or Prayers. Allah promises to punish them with *Wail.* A valley in the Hell-Fire from its heat the Hell itself seeks refuge. We seek Allah's refuge from it.

Ibn ' Abbas narrated that the Prophet (pbuh) said,

"Whoever prostrates should place his forehead, nose and hands on the floor, as Allah has revealed upon me to prostrate on five organs: Forehead, nose, the palms of hands, the knees and feet. I have also not to prostrate on hair nor cloths. Thus, .whoever prostrates improperly, the organ that fails to touch the floor will curse him until he completes the Prayer." [1]

AI-Bukhari reported on the authority of Huzayfa Ibn AI- Yamman (may Allah be pleased with him) who said that he once noticed a man praying but he bowed and prostrated improperly. He said to hi,: "You did not pray. If you die, you will die believing in a religion other than Muhammad's (pbuh)."[2]

In Abu Dawud's narration, the above *hadith* is reported as following, "How long have you prayed in this manner?" He said, "Forty years ago;" He said, "You did not pray forty years ago and if you died you would die believing in a religion other than Muhammed's (pbuh)."

AI-Hassan AI-Basri used to say, "O son of Adam what is dearer to you of your religion than Prayers. It is the first thing that you will be called to account for on the Day of Judgment. The Prophet (pbuh) said,

"The first of people works that they should be called to account for on the Day of Judgment is the Prayer. Our Lord, Holly and Exalted will say to His angels, while knowing better than they, "Look at the Prayer of My servant. Did he perform it in full, or fall short of it?" If it is in order, then he will have prospered ad succeeded; if it is wanting, then he will have failed and lost. While if anything is missing from it, He will say, "Look to see if My servant has any supererogatory worship." And if he has, Allah will say, "Complete My servant's obligatory Prayers for him from his supererogatory ones. "*And he will be dealt with likewise in his other works."*[3]

Hence, we should increase our supererogatory worshipping to complete the obligatory ones if they fall shorter.

The punishment of he who misses the congregational Prayer though he is able to do, Allah, the Almighty Says,

{*The Day that the shin shall be laid bare, and they shall be summoned to prostrate, but they shall not be able, their eyes will be cast down, ignominy will cover them; seeing that they had been summoned aforetime to bow in adoration, while they were whole, (and had refused.)*} (AI-Qalam: 42-43)

Sa'id Ibn AI-Musaiyyib commented, although they were whole in this world, they did not answer the caller to Prayer. On the other hand, Ka'b AI-Ahbar said, By Allah, this *Ayah* is only revealed concerning those who missed the congregational Prayer. 0' what a severe torture awaiting for those who are able to perform the Prayer in congregation, but they do not."

The Prophet (pbuh) said,

[1] Reported by Al-Bukhari and Muslim.
[2] Reported by A1-Bukhali.
[3] Reported before.

"I have considered having a man lead people at Prayer and going myself to those who hang back from attending the Prayer in congregation to burn their houses down upon them."[1]

Behold, this threat cannot be issued unless there is something obligatory left.

It was related that once, a blind man came to the Prophet (pbuh) and said, *"0 Messenger of Allah, I have nobody to lead me to the mosque." Then he asked for a permission to pray at home. Thereby, the Prophet permitted him. But before leaving, the Prophet called him and said, "Do you hear the Call to Prayer?" He said, yes. The Prophet said, "Then you have to respond to it."* [2]

Once, 'Amr Ibn Umm Maktum came to the Prophet (pbuh) and said,

"0 Messenger of Allah, in Madina there are numerous number of reptiles and beasts whereas I am a blind man and live far away from the mosque. Further, I have an inconvenient guide. Shall I have a dispension to pray at home? "Then, the Prophet (pbuh) asked, "Do you hear the words of the Call to Prayer?" He said, yes. The Prophet said, "Then, you have to respond to it, I have no dispension to you." [3]

Behold, that is a blind man and faces many hardship in his way to the mosque and has no guide, yet the Prophet does not permit him to pray at home. How about the sightful people who have no excuse?

Therefore, when Ibn 'Abbas is asked about someone who fasts the day and prays the night but does not attend the Friday or congregational Prayer. He replied, "If he dies doing that he will enter the Hell-Fire."[4]

Abu Hurayrah said, "It is better for one's ears to be filled with molten lead than to hear the Call to Prayer without answering it."

Ibn 'Abbas related that the Prophet (pbuh) said,

"Whoever heard the caller to Prayer and did not answer not because of an excuse." Someone asked, "What kind of excuse is that, Messenger?" He said, "Fear or sickness, he will not have his Prayer accepted."[5]

i.e., the Prayer which he performed at home.

Ibn ' Abbas also related that the Prophet (pbuh) said,

"There are three people whom Allah cursed: Whoever leads a group of people in Prayer who dislike him, a woman whose husband spends the night angry with her and whoever heard the call to Prayer but he does not answer." [6]

'Ali Ibn Abi Talib (may Allah be pleased with him) said, "A Prayer of a neighbor of a mosque is only accepted in the mosque." Someone asked, "Who is a neighbor of a mosque?" He said, "Whoever hears the call to Prayer."

`Abdullah Ibn Mas'ud related that the Prophet (pbuh) said,

"A person who likes to meet Allah tomorrow (on the Day of Judgment) as a true Muslim, he should then

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[1] Reported by Bukhari and Muslim.
[2] Reported by Bukhari and Muslim.
[3] Reported by Muslim.
[4] Reported by At- Tirmidhi.
[5] Reported by Abu Dawud, AI-Hakim and Ibn Hibban
[6] Reported by At- Tirmidhi.

take care of those Prayers where (and when) he is summoned for them. This is necessary as Allah has laid down some practices and rules for us to follow (which have reached us) through our Prophet (pbuh) and these Prayers are among them. If you offer Prayers at your houses as this good for nothing person is doing, you will be guilty of neglecting the way of your Prophet (pbuh) then you go astray. I have seen the people in condition when only known hypocrites used to be out of the lines of congregation. Some of us used to be brought to the mosque with the help of two men on account of their weakness or illness, until they could stand in line." [1]

Ar-Rabie Ibn Khutham had a disease in his leg. He used to go out for Prayer leaning on two men. They advised him, "O father of Muhammed, Allah has permitted you to pray at home as you have a legal excuse." He said, "Ok, but I hear the call to Prayer. Whoever could answer even if he creeps or crawl, it is better to do so."

Hatim AI-Asam said, "One day, I missed a Prayer in congregation but no one lead me except Abu Ishaq AI-Bukhari. However, if one of my children died, there would be ten thousand people who offer me condolence. This is because a trial in religion is easier than a one at the sight of people.

Someone of early Muslims said, a congregational Prayer is missed because of sins. Ibn 'Umar narrated, "Once Umar was in his garden, when coming back, he found that the people had performed the *Asr* Prayer. Thereby, he said, "We will surely return to Allah! I missed the *Asr* Prayer in congregation. May you witness that I gave my garden in charity to the needy so as to expiate what 'Umar had done."

It is recommended to pay more attention to *'Isha'* and *Fajr.* The Prophet (pbuh) said,

"The hypocrites find dawn (Fajr) and night (Isha') Prayers in congregation as very oppressive. If they could know the virtues of these two Prayers, they would certainly join them, even if they had to go crawling." [2]

Ibn 'Umar said, "When missing a man in the congregational Prayer of *Isha* and *Fajr,* we might think that he was a hypocrite."

'Ubaydallah Ibn Amr Al-Qawarir said, "I have never missed *Isha* Prayer in congregation. One night I had a grief which occupied me from performing the' *Isha'* Prayer in congregation. Thereby, I sought for another mosque allover AI-Basra to realize the Prayer but of no avail all the mosques were closed. Then I went home and decided to apply what is stated in the *hadith,*

"Recompense for Prayer offered along with the congregation is twenty seven times more than the Prayer offered in home or."[3]

Therefore, I performed' *Isha'* Prayer twenty seven times. Afterwards, I slept. I dreamt that I was riding my horse racing some other people who were also riding their horses but I could not catch them. Then one turned to me and said, "Do not get your horse toiled, you would never catch us. I asked him why? He said,

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[1] Reported by Muslim.
[2] Reported by AI-Bukhari.
[3] Reported by Muslim

we performed the *'Isha'* Prayer in congregation but you did alone. Then I got up so sad.

We seek Allah's help and guidance for He is the Most Generous, the Most Bounteous.

5) Not Paying *Zakat*

Allah, the Most High, says,

{And let not those who covetously withhold of the gifts which Allah hath given them of His Grace, think that it is good for them: Nay, it will be the worse for them: Soon it will be tied to their necks like a twisted caller, on the Day of Judgment. To Allah belongs the heritage of the heavens and the earth. And Allah is Well-Acquainted with all that ye do.}

(AI-Imran: 180)

The Qur'an also states,

{And woe to those who pay not Zakat and who even deny the Hereafter. For those who believe and work deeds of righteousness is a reward that will never fail.} (Fussilat: 6-7)

Allah, the Almighty, says,

{*And there are those who hoard gold and silver and spend it not in the way of Allah: announce unto them a most grievous chastisement. On the Day when it will be heated in the Fire of Hell, and with it will be branded their foreheads, their flanks, and their backs. This is the (treasure) which ye hoarded for yourselves: taste ye, then, the (treasures) ye hoarded.}* (At- Tawbah: 34-35)

The Prophet (pbuh) said,

"A wealthy person who has got gold and silver, but does not pay the Zakat due on the same, (should know that) his gold and silver will be melted on the Day of Judgment and Converted into slabs which will then be heated in the fire of Hell, and then has sides, his forehead, and his back will be branded therewith. When these slabs will get cold, they will be heated up once more in the furnace of the Hell, the branding will be continued throughout the day, the duration of which will be equal to fifty thousand years, and the cases of all the people will have been decided by this time and they will be shown their way either to the Hell or to Paradise."[1]

It was related that the Messenger of Allah (pbuh) said,

"There are three people who will enter the Fire: An oppressive leader, a wealthy person who does not pay Allah's right from his wealth and a proud poor."[2]

Ibn ' Abbas, (may Allah be pleased with him), said, "Whoever has enough property to make pilgrimage or to pay *Zakat* but he does not will ask Allah to return (to this world) when dying." Someone said, "Ibn 'Abbas, fear Allah, No one asks for return but the unbelievers." Then Ibn ' Abbas read Allah's saying,

{And spend something (in charity) out of the substance which We have bestowed on you, before death should come to any of you and he should say, ' O *my Lord! Why didst thou not give me respite for a little while I should then have given (largely) in charity, and I should have been one of the doers of good.}*

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[1] Reported by Muslim, Ahmad and An-Nisa'i

[2] Part of a *hadith* reported by AI-Hakim, Ibn Hibban and Ahmad.

(Al-Munafiqun: 10)

There is no *Zakat* on (gold or silver) jewelry that is for permissible use, but if it is prepared for uses of renting or as an article which is pennanent acquisition then *Zakat* is obligatory. *Zakat* is also obligatory for trade.

Abu Hurairah, may Allah be pleased with him, related that the Prophet (pbuh) said,

"Whoever is made wealthy by Allah and does not pay the Zakat of his wealth will be made like a bald-headed poisonous male snake with two black spots over its eyes. The snake will encircle his neck and bite his cheeks and say, "I am your treasure " Then he recited the following verse, {And definitely let not the ones who are miserly with what Allah has given them,' no indeed, it is an evil (thing) for them. They shall have annulated (about their necks) whatever they were miserly with, on the Day of Resurrection and to Allah is the inheritance of the heavens and the earth,' and Allah is Ever Cognizant of whatsoever you do} *(AI-Imran: 180)*[1]

In his commentary on Allah's saying

{*On the Day when it will be heated in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs, -This is the (treasures) which ye hoarded for yourselves: taste ye, then the (treasures) ye hoarded}*

(Al- Tawbah: 35)

Ibn Mas'ud said, "Dirham and Dinar will not be put in his skin collectively but separately and will cover him totally."

It was related that the Messenger of Allah (pbuh) said,

"Five (actions) entail five (punishments)" They asked, "What does it mean?" He said, "Whenever some people break a covenant, Allah will entice their enemy to attack them. If they rule in other than Allah's law, they will be plagued with poverty. If indecency (adultery) prevails them, there will be more deaths. If they give short scales or weights they will be deprived of tillage and will suffer the barren years, if they do not pay Zakat, there will be no rain." [2]

Muhammad Ibn Yusuf Al-Feriabi said, II Once I went out accompanied with a group of my friends to visit Abu Sann'an, may Allah have mercy on him. When we entered his house and sat down for a while, he said, "Let us visit a neighbor whose brother has recently died to console him." Then, we all went to the man but we found him wailing and impatient for the death of his brother. Accordingly, we tried to console him but of no avail. We admonished him that death is an inevitable end. Then, he said, I know. I just weep for my brother's death abode and the torture he is in. We asked, "Did Allah enable you to know the Unseen?" He said," Of course not, but when I buried him and people went away I sat down by his grave. Meanwhile, I heard a sound of distress. I heard someone crying." Oh, they left me alone to suffer the torture. I was praying, and fasting. Then, I wept and out of pity I began to snatch the grave to see him. The grave was full

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[1] Reported by Bukhari.
[2] Reported by Abu Dawud and Ahmad.

of fire and I noticed a circle of fire around his neck. Out of pity I extended my arm to extricate him from such circle of fire. No sooner did I extend my hand than my fingers were burnt. Then, the man showed us his burnt hand. He went on saying, I hoarded the earth over him again and went away. Thus, how can I keep patient after I have seen how he is. We, then, asked, "What did your brother do in this world?" He replied. “He did not pay *Zakat."* We said, "This is in accordance with Allah's saying,

{And not those who covetously withhold of the gifts which Allah hath given them of His Grace, think that it is good for them: Nay, it will be the worse for them: Soon it will be tied to their neck like a twisted collar on the day of Judgment.} (Al-Imran: 180)

Your brother, therefore, is being tortured in advance in his grave until the Day of Judgment. Afterwards, we went ahead to Abu Dharr., the Prophet's companion, and told him this man's story. We also said, "When a Jew or a Christian dies, we do not notice them suffering like that," He said; "They are undoubtedly in the Hell-fire. Allah just shows you the abode of the Muslims to learn the lesson. Allah, the Most High, says,

{Now have come to you, from your Lord proofs (to open your eyes): If any will see, it will be for (the good of) his own soul: If any will be blind it will be to his own (harm) I am not (here to watch over your doing.)}
(AI-An' am: 104)

6) Breaking One's Fast During Ramadan Without An Excuse

Allah, the Most High, says,

{O *ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) selfrestraint. (Fasting) for a fixed number of days,' but if any of you is ill, or on a journey, the prescribed number (should be made up) from days later.}* (AI-Baqarah: 183-184)

The Prophet (pbuh) said,

"Islam is built upon five pillars: Testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, performing prayers, paying Zakat, making pilgrimage and fasting in Ramada."[1]

It was related that the Messenger of Allah (pbuh) said;

"Whoever breaks a fast during Ramadan" without an excuse or illness could not requite it by fasting a lifetime, were he to do so." [2]

Ibn 'Abbas, may Allah be pleased with him, said; "Principles of Islam are three: testifying that there is no god but Allah, prayers and fasting in Ramadan. Whoever misses anyone of them has disbelieved."[3]

We seek Allah's refuge from them.

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[1] Reported by Al-Bukhari and Muslim.
[2] Reported by Abu Dawud, At- Tirmidhi, Ibn Majah and Ad-Darimi.
[3] Reported by Ya'la and AI-Haithami.

7) Not Performing The *Hajj* When Able to

Allah, the Most High, says,

{*Pilgrimage thereto is a duty, men owe to Allah those who can afford the journey; but if any deny faith, Allah stands not in need of any of his creatures.*} (Al-Umran: 97)

The Prophet (pbuh) said,

"Whoever can afford this journey to the sacred House, by provision and transportation and he does not make the pilgrimage, there is no blame if he dies as a Jew or a Christian. This is because Allah says, "Pilgrimage thereto is a duty men owe to Allah -those who can afford the journey."[1]

'Umar Ibn Al-Khattab, may Allah be pleased with him, said, "I have considered sending men to these cities to see who has not made the pilgrimage, and collect the non-Muslim poll tax *(Jizya)* from everyone possessing the means who has not performed it. They are not Muslims."

Ibn ' Abbas, may Allah be pleased with him, said, "Whoever does not make pilgrimage or pay *Zakat* will ask to be returned to life when dying." Someone said, "No one asks to be returned except the unbelievers." He said, "Allah, the Almighty, says,

{*And spend something (in charity) out of the substance which we have bestowed on you, before death should come to any of you and he should say: 0 my Lord! Why didst thou no give me respite for a little while I should then have given (largely) in charity, and I should have been one of the doers of good.*}

(Al-Munafiqun: 10)

i.e., I should have made pilgrimage.

Allah Most High says,

{But to no soul will God grant respite when the time appointed for it has come.}

It was asked, "In what amount is *Zakat* obligatory?" He answered; "Two hundred Dirhams and the equivalent amount if it is gold." Someone asked, "What about pilgrimage?" He said, "Provision and transportation."

Sa'id Ibn Jubair said, "If I have a wealthy neighbor who died without making pilgrimage, I would never pray over him."

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[1] Reported by At- Tirmidhi.

8) Showing Disrespect to One's Parents

Allah, the Most High, says,

{*Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them but address them in terms of honor. And, out of kindness, lower to them the wing of humility, and say: "My Lord! Bestow on them Mercy even as they cherished me in childhood.*} (Al-Isra: 23-24)

Therefore, you should serve them as they did with you. But your service is not equal to theirs as they suffered a lot in bringing you up, hoping that you might live long. On the other hand, when you shoulder their burdens you hope that they will die soon.

Allah, the Most High, says,

{*Show gratitude to Me and to thy parents: To Me is thy final goal.*} (Luqman: 14)

Behold, how Allah has associated gratitude to Him with the gratitude to the parents Ibn 'Abbas (may Allah be pleased with him), said, "There are three verses *(ayat)* which have been revealed associated with three others. They are not accepted separately.

a) Allah, the Most High, says,

{Obey Allah and Obey the Messenger. And beware (of evil) if ye do turn back, know ye that it is our Messenger's duty to proclaim (the message in the clearest manner.} (Al-Ma'idah: 92)

Thus, whoever only obeys Allah will have his obedience not accepted.

b) *{And be steadfast in prayer: Give Zakat.*} (AI-Baqarah: 43)

Hence, whoever performed prayers and does not pay *Zakat* will have his prayers not accepted

c) *{Show gratitude to Me and to thy parents: to Me is thy final goal.}* (Luqman: 14)

Whoever shows gratitude to Allah and neglects his parents will not have his gratitude accepted.

The Prophet (pbuh) said,

"Allah's satisfaction is the parent's and His Wrath is theirs."[1]

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[1] Reported by At- Tirmidhi.

"A man came and sought permission for Jihad (fighting in the way of Allah). The prophet (pbuh) asked him: '"Are your parents living? The man said" yes, Sir.' He said, 'Then carry on Jihad in service to your parents as this is as good as Jihad."[1]

Behold, how Allah has preferred obeying and honoring the parents to *Jihad!*

The Prophet (pbuh) said,

"Shall I not tell you of the worst major sins? Worshipping others with Allah and showing disrespect to parents."

Again Allah associates showing disrespect to parents with worshipping others besides Him.

It was related that the Messenger of Allah (pbuh) said,

"Whoever shows disrespect to his parents, he who reminds recipients of his charity to them and he who addicts to wine will not enter Paradise."[2]

In another tradition the Prophet (pbuh) said,

"Had Allah known something concerning showing disrespect to one's parents little than Uf (a word of contempt) He would have forbidden it. Let the rebellious son do whatever he does, he will not enter Paradise, and let the obedient son do whatever he wants, he will not enter the Hell-Fire."[3]

The Messenger of Allah (pbuh) said,

"May Allah curse he who shows disrespect to his parents." [4]

"May Allah curse he who reviles his father; may Allah curse he who reviles his mother." [5]

It was related that the Messenger of Allah (pbuh) said,

"Allah respites whatever He wants of the sins until the day of Judgment save showing disrespect to one's parents, it will be hastened to its doer."[6]

i.e. the worldly punishment before the Day of Judgment

Ka'b Al-Ahbar, may Allah be pleased with him, said, "Allah hastens the death of anyone who shows disrespect to his parents so as torture him. On the other hand, Allah increases one's life span if he is kind to his parents to bless him."

Treating one's parents with honour also requires sustaining them with the living costs when they are needy. A man came and said to the Prophet (pbuh),

"0 Messenger of Allah, my father asks for my property." Then the. Prophet (pbuh) said, "Both you and what you possess are your father's."[7]

When Ka'b Al-Ahbar was asked about the meaning of showing disrespect to one's parents, he said,

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[1] Reported by A1-Bukhari and Muslim.
[2] Reported by Ad-Darimi, Ahmad, An-Nisa'i and Ibn Hibban
[3] Reported by Ad-Dailami.
[4] Reported by AI-Hakim.
[5] Reported by Imam Ahmad and An-Nisa'i.
[6] Reported by AI-Hakim.
[7] Reported by Ibn Majah and Ahmad.

"When one's father or mother swore an oath and he or she did not fulfill it. When they ordered him to do something but he did not obey. When they ask him for some thing and he refused. When they entrust him for something but deceives them.

Ibn 'Abbas was asked about *Ashab Al- 'Araf* (men of the Heights) and he said; "As for the Heights, it is a mountain between Fire and Paradise. It is so-called because it outlooks Fire and Paradise. It is also covered by trees, fruits, rivers and wells. As for the men who seized thereon, they are those who went out to fight in the cause of Allah without their parents' permission and then are killed. Death in the cause of Allah protects them from the Hell-Fire. But disobedience to their parents deprived them of Paradise. Thus, they will be on the Heights until Allah judges them.

It was related that a man asked the Prophet (pbuh),

"Who deserves my service most after Allah?" The Prophet said, "Your mother." The man asked again, "And who is next?" The Prophet said, "Your mother." The man asked further, "Who is next?" The Prophet replied, "Your mother." The man asked once more, "And who is next?" The Prophet (pbuh) said, "Your father and then the closer kins." [1]

Thus, the Prophet (pbuh) emphasizes that the mother is the one who deserves much concern and therefore he mentioned her three times. It is the mother indeed who bears a lot in pregnancy, giving birth, and suckling and constant care to the child night and day.

Once Ibn 'Umar saw a man bearing his mother upon his shoulder and making circumambulation around the Ka'ba. The map ' asked him, "Do you think that I requite her? No, not even with a cry from childbirth. But, well done. Allah will give you in return for a little deed a great reward."[2]

Abu Hurairah (may Allah be pleased with him) related that the Prophet (pbuh) said,

"There are four people who will not enter Paradise as Allah decreed: a drunkard, a usurer, he who appropriates the orphan's property without a legal cause and he who shows disrespect to one's parents." [3]

The Messenger of Allah (pbuh) said,

"Paradise lies beneath the feet of mothers."[4]

A man came to Abu Ad-Darda' and said, "O Abu Ad-Darda', I have married a woman but my mother ordered me to divorce her." Then Abu Ad-Darda' said, "Parents is the middle gate of Paradise. You may either miss or preserve it."[5]

The Messenger of Allah (pbuh) said,

"Three supplications are surely acceptable: the supplication of the oppressed, the traveler and the parents against their children." [6]

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[1] Reported by AI-Bukhari.
[2] Reported by AI-Bukhari.
[3] Reported by AI-Hakim.
[4] It has numerous references.
[5] Reported by Ibn Majah, Ahmad and AI-Hakim.
[6] Reported by At- Tirmidhi, Abu Dawud and Ibn Majah

“An aunt is treated as a mother i. e., honorable treatment.” [1]

Wahb Ibn Munabbih said, "In the tablets written by Allah to Musa is the following, 'O Musa! Respect your parents. Whoever respects his parents I will extend his life span and grant him a grateful progeny. But, whoever shows disrespect to his parents I will shorten his life span and grant him an ungrateful progeny.”[2]

Abu Bakr Ibn Abu Mariam also said, "I read in the Torah that he who hits his father will be killed." Similarly, Wahb said, "I read in the Torah that he who slaps his father should be stoned until death."

`Amr Ibn Murrah Al-Juhanni said, "A man came to the Messenger of Allah and asked, 'O*Messenger of Allah, what do you say if/pray obligatory duties, fast during Ramadan, give due Zakat on my Y1-'ealth, and perform Hajj if I am able to do so, what is my reward?' The Messenger of Allah (pbuh) said, 'He who does this, he will be with the prophets, truthful people and the martyrs unless he disrespects his parents.”*[3]

It was related that the Messenger of Allah (pbuh) said, "May Allah curse he who shows disrespect to his parents."

It was narrated. Also that the Messenger of Allah (pbuh) said,

"In the night of /sra' (Night Journey) / saw groups of people in the Hell-Fire hanged on trunks of fire. / asked, "Who are they, Gabriel?" He said, "They are those who revile their parents in this world.”

Bishr said, "Whoever is intimated by his mother and listens to her speech is better than the one who fights with his sword in the cause of Allah. Gazing at her surpasses every thing. Once a man and a woman presented before the Prophet (pbuh) arguing about their child. The man said, "O Messenger of Allah, he is my child who was created from my loins (backbone)." On the other hand, the woman said, "O Messenger of Allah he bore him lightly and proceeded it out of lust. But I bore him in travail, delivered him in travail and suckled him during two full years." Thereupon, the Prophet judged for the mother.”[4]

In the Prophet's lifetime, there was a young man called Alqamah. He was so devout that he exerted great efforts in performing many prayers, fasting and spending money in charity. He had a fatal disease that his wife informed the Prophet (pbuh) that her husband was dying. Thereby, the Prophet (pbuh) sent `Ammar, Suhaib and Bilal to instruct the dying to say the testification of Faith. When they arrived there, they found him dying. Therefore, they began to instruct him to say there is no god but Allah, but he could not repeat it. They returned to the Prophet (pbuh) to consult him. Then, the Prophet (pbuh) said, "Did he have living parents?" They said, "He had an aged mother." Accordingly, the Prophet asked them to bring her if she was able to walk. Otherwise he himself will go there. When being informed by the Prophet's message, the mother said, "I sacrifice him with my soul. I will go to him." She then went to him leaning on a staff. After greeting, the Prophet (pbuh) said; "O mother of Alqamah, tell me the truth and if you lie Allah will reveal me the truth. How was Alqamah?" She said, "He performed much prayers, fasting and spending money in charity." Then, the Prophet (pbuh) asked, "What about you?" She said, "O Messenger of Allah! I am angry

[1] Reported by AI-Bukhari and Abu Dawud.
[2] As-Sini postulated it in *Ad-Dur AI-Manthur.*
[3] Reported by AI-Haithami in *Majma' AI-Zawa'id*
[4] There is no hadith similar to this statement

with him." The Prophet asked, "Why?" She said, "Because he prefers his wife to me and also disobeys me." Then, the Prophet (pbuh) said, "The anger of Alqamah's other holds Alqamah's tongue to utter the testification of Faith."

Afterwards, the Prophet said, O Bilal, go and gather a pile of wood." The woman said, "Why, Messenger of Allah?" The Prophet said, "To bum him before your eyes." She said, "O Messenger of Allah, he is my son! I cannot endure that he be burnt before my eyes." Then, the Prophet said, "But Allah's torture is more severe and lasting, mother of `Alqamah. So if you like him to be forgiven by Allah, you forgive him. By Whom in Whose hands my soul is, what he performed of prayers, fasting and charity is of no avail so long as you are angry with him."

Then, she said, "O Messenger of Allah, may Allah the Almighty, his angels and all Muslims who are present witness that I forgive my son, Alqamah." Thereupon, the Prophet said, "Go to him, Bilal to see whether he can utter the testification of Faith or not? She might forgive him out of shyness." Approaching Alqamah's house, Bilal heard him saying, "There is no god but Allah" Then, the Prophet (pbuh) ordered them to prepare the funeral, washing and shroud. Then, he prayed over him and witnessed the funeral. Then, the Prophet stood in front of the deceased grave and said, "O *Muhajirin* (Emigrants) O *Ansar* (Helpers), he who prefers his wife to his mother entails the curse of Allah, His angels and the whole people. Allah never accepts his deeds or a reason unless he makes repentance, treats his mother well and asks her consent. This is because Allah's consent is conditioned on the mother's and His wrath is hers."[1]

[1] Reported by Ibn Hajar AI-Haithami.

9) Severing the Ties of One's Relatives

Allah, the Most High, says,

{Fear Allah, through Whom ye demand your mutual (rights) and be heedful of the wombs.} (An-Nisa': 1)

The Qur'an also states,

{*Then it is to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin: Such are the men whom Allah has cursed for He has made them deaf and blinded their sight.}*

(Muhammad: 22-23)

Allah, the Almighty, says,

{*Those who fulfill the covenant of Allah and fail not in their plighted word; those who join together those things which Allah hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning.}*

(Ar-Ra'd: 20-21)

Allah, the Most High, says,

{He causes many to stray, and many He leads into the right path,. But He causes not to stray, except those who forsake (the path), those who break Allah's covenant after it is ratified, and who sunder what Allah has ordered to be joined, and do mischief on earth: Those cause loss only to themselves.} (Al-Baqarah: 26-27)

The Prophet (pbuh) said,

"He who severs his family ties will not enter Paradise."[1]

Thus, whoever abandons his relatives, is proud over them and disdains to support the needy if he is rich is included in this punishment unless he repents to Allah the Most Exalted and treats them well.

It was related that the Messenger of Allah (pbuh) said,

"Whoever has feeble kins and does not treat them well and pays his charity to others and neglects them, Allah does not accept his charity and will not look to him on the Day of Judgment."[2]

But whoever is poor should keep good terms with them, visit them and be heedful of them.

The Prophet (pbuh) said,

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[1] Reported by Al-Bukhari and Muslim.
[2] Reported by Al-Mundhiri.

"Wet your wombs (relationships) even by just greeting."[1]

The Prophet also said,

"Whoever believes in Allah and the Last Day should have a link with his kins."[2]

"A person who reciprocates in doing good is not the one who joins his blood relations generously,' but he is one who joins with his blood relations when they cut with him."[3]

"Allah Almighty says, "I am the Merciful and it is the womb i.e. blood relation. I will hold by him who hold by it; and I will cut asunder from him who cuts asunder from it."[4]

Ali Ibn AI-Husain, may Allah be pleased with him, said to his son, "O son do not befriend he who severs the ties of his kins since I have found him cursed in Allah's Book three times."

One day, Abu Hurairah, May Allah be pleased with him, sat to deliver a lesson about the people's tradition? Then, he said, "I hope that anyone of you who severs the ties of his kins to leave us." A young man sitting at the end of the circle left. The young man went forward to his aunt whom he did not visit for years and reconciled her. His aunt asked him: "Why did you come, my nephew?" He said, "When I sat to listen from Abu Hurairah, the prophet's companion, he said, "I hope anyone of you who severs the ties of his kills to leave us." Then, his aunt asked him to go back to Abu Hurairah to ask him about the reason. Thereupon, Abu Hurairah answered: "I heard the Messenger of Allah (pbuh) saying, "Mercy is not showed upon a group of people among them is someone who severs the ties of his kins."[5]

Once, a wealthy man when traveling to at the Sacred House in Mecca to perform *Hajj* (pilgrimage), deposited one hundred thousand Dinars to a trusty and righteous man until he returned from' *Arafat.*

Having stood on *Arafat,* he returned to Mecca to find that the man was dead. He asked the deceased family for his money. But they knew nothing about the money. Accordingly, he explained the plight to the scholars of Mecca who then told him to approach the *Zamzam* well at midnight and then call upon the man. If he answered you the first time you called, he was among the people of Paradise. But the man went back to them after doing what they said with no response. Thereupon, they said, "To Allah we belong and to Him is our return."

The man might be of the people of Fire. Thus, you have to go to Yemen where there is a well-called Barhut. It is said that this well is at the mouth of the Hell, and call upon the man at midnight. Therein, if he is among the people of Fire he will answer you- Having arrived in Yemen and approaching the well, he called upon the man and the man responded. He asked him about the wealth. He told him that he had buried it in such and such a place. Thus, you could go there and dig to regain your wealth. Then, he asked him why he was in such a (horrible) place though we thought good of you?" He said, "I had a poor sister whom I abandoned and did not treat her well. Thereby, Allah punished me because of her."

This is shown in the Prophet's *hadith,*

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[1] lbn Hajar AI-Hathami mentioned it in *Majma' Al-Zawa'id* and said it is reported by Al-Bazzar.
[2] Reported by AI-Bukhari.
[3] Reported by A1-Bukhari.
[4] Reported by At- Tirmidhi
[5] This is a false story.

"He who severs the ties of his family will not enter Paradise."[1]

[1] Reported before.

10) Adultery

Allah, the Almighty, says,

{Nor come nigh to adultery: for it is an indecent (deed) and an evil way.} (Al-Isra': 32)

The Qur'an also states,

{*Those who invoke not, with Allah, any other god, Nor slay such life as Allah has made sacred, except for just cause, nor commit fornication,' -and any that does this (not only) meets punishment. (But) the chastisement on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy.}*

(Al-Furqan: 68-70)

Allah, the Most High, says,

{*The woman and the man guilty of fornication, flog each of them with a hundred stripes: Let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day: And let a party of the believers witness their punishment."* (An-Nur: 2)

The punishment mentioned in the last verse concerns only single fornicators in the world as argued by the scholars. In case of married adulterers (even if they experienced marriage before) they must be stoned until death as postulated by the Prophet (pbuh). But if they escaped the worldly punishment and died without making repentance, they will be tortured in the Hell-Fire with lashes of Fire.

In Psalms, it is narrated that Adulterers will be hanged from their genitals in the hell-Fire, on which they will be scourged with slashes of iron. If they cry out of pain, the angels of punishment will address them, "Where was this cry inaudible before? You just used to laugh, play and did not keep the thought of Allah, nor were you shy from Him."

The following *hadith* was stated by the Prophet (pbuh),

"An adulterer is not a believer at the time of committing adultery." [1]

The Prophet (pbuh) said,

"When someone fell in adultery, faith leaves his heart and overshadows him but if he extricates himself; his faith will, be restored again." [2]

It was related that the Messenger of Allah (pbuh) said,

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[1] Reported by AI-Bukhari and Muslim
[2] Reported by Abu-Dawud.

"Whoever fornicates or drinks wine, Allah takes off his faith from him as a man takes a shirt off over his head." [1]

"There are three people to whom Allah, the Most High will not talk, nor will He absolve them of sins nor look at them: an aged person guilty of adultery, a king who lies and a poor beggar who is proud." [2]

On the authority of Ibn Mas'ud who said, "I asked the Messenger of Allah (pbuh),

"What is the most grievous sin at the sight of Allah?" He said, "To associate others with Allah whereas He created you... and to commit adultery with your neighbor's wife."

Allah, the Almighty, said,

{*Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication; -and any that does this (not only) meets punishment. (But) the chastisement on the Day of Judgment will be doubled to him, and he will dwell therein in ignomity.}*

(AL-Furqan: 68-69)

Behold! How adultery with one's neighbor, polytheism and slaying the life of others except for just cause are associated with each other.

Once, Ibn Mas'ud asked the Prophet (P.B.U.H) saying, "0 Messenger of Allah, what is the most heinous sin? The Prophet answered, "To hold that Allah has an equal, whereas He has created you. Further he asked what is next? The Prophet (P.B.U.H) said, "To kill child lest he feeds with you. He added, "What is next? The Prophet (P.B. U .H) said, "To commit adultery with your neighbor's wife." [3]

When commenting on Allah's statement,

{*To it are seven gates: for each of those gates is a special) class (of sinners) assigne.}* (Al-Hijr: 44)

Ata' said, "The most grievous and hated gate of Hell is that which is assigned for adulterers who committed such crime after they had been informed of its consequences.

Makhul Ad-Dimashqi said, "When the people of the Hell-Fire smell a stinking odor they say, 'We have never smelt an odor more stinking than that, Then, they will be told that this is the odor of the adulterers' genitals. Ibn Zayd, one of great exegesists said, "This odor hurts all the people of the Hell-Fire. Of all commandments prescribed by Allah to Moses is the following,

"Do not steal and do not fill into adultery so as not to screen My Face from you."

Behold Moses is the addressee, what about the others.

It was reported that the Prophet (pbuh) said,

"Satan (Iblis) often sends his soldiers every where in the earth saying to them, 'Whoever diverts a Muslim I will crown him. The most skillful one in diverting people, the nearest to me. Meanwhile, a devil comes and says, "I *kept tempting such and such until he divorced his wife.' Iblis says, 'You did nothing. He will marry another woman.' Another comes and says, 'I kept tempting such and such until I created a grudge between*

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[1] Reported by AI-Hakim.
[2] Reported by Muslim.
[3] Reported before.

him and his brother' Iblis says, 'You did nothing. He will reconcile with him.' Eventually comes another devil who says, 'I kept tempting such and such until he fell in adultery.' Iblis says, 'Great and well done. I Then he makes him nearer to him and crowns him."[1]

We seek Allah's refuge from the evils of Satan and his soldiers.

It was reported that on the authority of Anas that the Prophet (pbuh) said,

"Faith is like a garment with which Allah covers whomever He likes. But if he falls in adultery, this garment will be taken off and if he repents He will restore it again."[2]

The Prophet (pbuh) also said,

"0 Muslims, be aware of adultery. It entails six consequences: Three in this world and the others in the next. As for the worldly consequences, they are a pale face, short life and long poverty. The consequences in the Hereafter are: The wrath of Allah, a severe reckoning and torture in Fire."[3]

The Messenger of Allah (pbuh) said,

"Whoever persists in drinking wine and then dies, Allah will make him drink from the river of Ghuta, a river flows the genitals of the whores."[4] *In the Fire there will be pus flowing from the whores' genitals that which will be offered to whoever dies persisting in drinking wine.*

The Prophet (pbuh) said,

"Next to polytheism (shirk), is the semen ejaculated by a man in an unlawful womb."[5]

"In the Hell-Fire there is a valley in which contains serpents. Each serpent is as fat as a camel's neck. When it stings the one who does not pray, it's poison boils in his abode for seventy years and then his flesh is torn out. There is also a valley called the well of Hazan (suffering) which contains serpents and scorpions. Each scorpion is as huge as a mule and has seventy spines. Each spine ends in a poisonous edge. Then, it strikes the adulterer and sprays poison in his body. The adulterer suffers from this painful poison for a thousand years. Then his flesh is torn out and pus flows from his genitals."[6]

"Whoever makes love with a married woman, they will suffer the torture which is supposed to afflict half of this nation in grave. Afterwards, on the Day of Judgment, Allah will give her husband, who does not know (what she does), the right to dispose her good deeds. But if he knows and does nothing, he and his wife will be deprived of Paradise as there is a statement on the door of Paradise which reads, unlawful for the pimp."[7]

"Whoever touches a woman, who is not lawful to him, because of lust, he will be resurrected with his hand tied to his neck on the Day of Judgment. In case of kissing, his lips will be nipped in the fire. Eventually, if he fell in adultery, his thighs will witness against him, on the Day of Judgment by saying, "I lied on an unlawful" Then, Allah looks to him out of wrath. Thus, his face's flesh fells down. If he arrogantly says, "I

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[1] Reported by Al-Siuti
[2] Reported by Ad-Dai1ami. It's a weak *hadith.*
[3] Reported by A1-Siuti.
[4] Reported by Ahmad.
[5] Reported by Ibn A1-Jawzi.
[6] Not found.
[7] Not found.

never did so" Then the tongue witnesses by saying, 'I produced an unlawful utterance.' The hand also says, 'I touched unlawful things.' The eyes says' I looked to the unlawful.' The legs say:' To the unlawful objects did I walk' Finally, the genital says, 'I *applied. ' As for the guardian angels, he says,* 'I *heard, and another says,'I wrote' eventually, Allah says,* "I *knew but concealed him."*[1]

Then, Allah says,

"0 angels! Take him away to torture him. Severe is My wrath on those who are not shy from Me." This is shown in Allah's Book Exalted be He:

{*On the Day when their tongue, their hands, and their feet will bear witness against them as to their actions.}* *(AINur:* 24)."[2]

The most grievous kind of adultery is incenstry with one's mother, sister, stepmother and unmarriageable relatives.

The Prophet (pbuh) said,

"Whoever falls into adultery with an unmarriageable relative, must be killed."[3]

AI-Barra' narrated that the Messenger of Allah (pbuh) sent his uncle to a man who made love with his step mother to kill him and divide his wealth into five parts (like the spoils of war.)

Therefore, we ask Allah the Bounteous to forgive our sins for He is the Most Bounteous, the Most Kind.

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[1] Not found.
[2] Not found in the authentic books of *Hadith*
[3] Reported by AI-Hakim.

11) Sodomy

Allah, Most High recounts in His Book the story of Lut's people in several positions. Allah, the Almighty says,

{*When Our decree issued, We turned (the cities) upside down, and rained down on them brimstones hard as baked clay, spread, layer on layer, marked from thy Lord; nor are they ever far from those who do wrong!"}* (Hud: 82-83)

This abode is not far from those who do wrong amongst our nation if they committed the same sin. Therefore, the Prophet (pbuh) said,

"What I fear most is that my nation may follow the crime of Lut's people."[1]

The Prophet also said,

"May Allah curse him who does what Lut's people did."[2]

He said it twice.

It was related that the Prophet (pbuh) said,

"Whoever is caught doing the crime of Lut's people, you should kill the one who sodomizes and the one who lets it be done to him." [3]

Ibn 'Abbas (may Allah be pleased with hi) said, "Look for the highest building in the town, and then throw them down and stone them like the abode of Lut's people."

There is a scholarly consensus that sodomy is among the major sins forbidden by Allah,

{*Of all creatures in the world, will ye approach males, and leave those whom Allah has created for you to be your mates? Nay, ye are a people transgressing (all limits!}* *A-Shu`ara: 165-166)*

Allah, Most High, says,

{And Lut, too, We gave Judgment and Knowledge, and We saved him from the town which practiced abominations: truly they were a people given to evil, a rebellious people.}

(Al-Anbya': 74)

The town where those people lived was called Sodom. They used to practice the abominations

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[1] Reported by At- Tirmidhi,
[2] Reported by At- Tirmidhi,
[3] Reported by At- Tirmidhi,

mentioned by Allah in His Book. They used to commit sodomy; make sounded wind in their assembly and many other offensive practices.

He (pbuh) said,

"Lesbianism is adultery between them."

The Prophet (pbuh) said,

"Four people entail Allah's wrath in night and day. " It was asked, "Who are they, Messenger of Allah?" He answered, "Effeminate men and masculine women, the adulterer of animals and sodomizers."[1]

It is narrated that when two men start to commit sodomy, Allah's Throne vibrates fearing Allah's wrath. The heavens almost fall on the earth but the angels hold their outskirts and recite *Surat AI-Ikhlas* until Allah's wrath reposes."

The Prophet (pbuh) said,

"On the Day of Judgment, there will be seven people who will be excluded from Allah's Mercy and purification. Allah will sentence them to enter the Hell-Fire with those who enter it: Those who commit sodomy, the one who commits masturbation, the one who approaches an animal from its anus, the one who approaches a woman from her anus, the one who marries a woman and her daughter altogether, the adulterer of his neighbor's wife and the one who brings harm to his neighbor until he accurse him."[2]

It was narrated that, "there will be some people who will be assembled on the Day of Judgment with pregnant hands because of committing adultery. They used to make play of their genitals in the world."

It was also narrated that,

"Among the practices of Lut's people is playing with dice, competing by flying pigeons, entering the bathroom naked, cheating in measures and weights. O woe to those who do *so."*[3]

Ibn 'Abbas (may Allah be pleased with him) said, "When a sodomite dies without making repentance, he will turn into a pig in his grave."

The Prophet (pbuh) said,

"Allah does not look to a man who commits sodomy with a man or a woman." [4]

Abu Sa'id As-Su'luk said, "There will be some people who will be called sodomites in this *Ummah* (nation). They are of three kinds: some who just gaze, others who just shake hands, and the last who commit the abominable act."[5]

Looking at a woman or a juvenile out of sexual excitement is adultery as mentioned in the following *hadith:*

"A man commits adultery with his eyes when he looks at a strange woman,' the adultery of the ears is listening to sexual dialogue, adultery of the tongue is talking about sex,' the adultery of the hand is to catch

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[1] Reported by Ibn Hajar Al-Haithami on the authority of Abu Hurairah in Majma Al-Zawa`id.
[2] Reported by Ibn Kathir in his 'Great Exegesis". It is Gharib hadith.
[3] It is subsumed under weak hadiths.
[4] Reported by At-Tirmidhi. It is good but *Gharib hadith*
[5] Reported by Al-Suyuti in *Ad-Dur AI-Manthur.*

which is unlawful,' and the adultery of the feet is going towards a strange woman; the heart ardently desires adultery,' and the sexual organs confirm or contradict the act."[1]

Therefore, the righteous men stress the necessity of keeping away from juveniles. AI-Hasan Ibn Zakwan said, "Do not be accustomed to sit with the wealthy men's kids since they are good looking like the virgin ladies. They might be more fascinating than women."[2]

One of the earlier scholars also said, "I do not fear a beast of prey when attacking a devout young man. I just fear a juvenile when sitting with him." More than that he said, 'A man should not sleep with a juvenile together." It is unlawful for a man as scholars argued, to stay alone with a juvenile in a house, a shop or a bathroom as in the case of men and women.

Among juveniles are those who may be more beautiful than women. He may be most fascinating. It is easy to justify what you do of evil with him than is with a woman. Therefore, such deep feelings are most likely unlawful. Numerous maxims of the early Muslims were postulated as warnings from keeping near of them.

Once, Sufyan Ath- Thawri entered a public bath and the a hand some boy entered after him. Sufyan said, "Get him out because when ever I see a woman I see a Devil but whenever I see a handsome boy I see a group of devils."

A man visited Imam Ahmad accompanied with a handsome boy. Imam Ahmad said, "Who is that?" The man replied, "My nephew." Imam Ahmad said, "Do not come again with him. Nor should you walk with him lest the people who do not know you think something bad about you.

When the delegate of `Abdel-Qays came to the Prophet (pbuh) there was a handsome juvenile with them. The Prophet (pbuh) made him sit behind his back and said,

"The trial of Dawud pertained to the gaze."[3]

It was said that the look is message of adultery.

The Prophet (pbuh) said,

"Eye-looking is a poisonous arrow of Satan and whoever gives it up for the sake of Allah, he will feel the joys of Worship which will persist until the Day of Judgement."[4]

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[1] Reported by Al-Bukhari and Muslim.
[2] Reported by Al-Dailami
[3] Ash-Shawkani said this *hadith* has no reference.
[4] Reported by AI-Hakim who said that it is an authetic *hadith*

The Punishment of Sodomites

Khalid Ibn Al-Waleed (may Allah be pleased with him) related that one day he found a sodomite committing such practice. Then, Abu Bakr consulted the other Companions (may Allah bless them *all* `Ali Ibn Abi Talib said, "This sin was *only* done by Lut's people and we knew how they were punished by Allah, the Almighty. I think he should be burnt." Therefore, Abu Bakr sent a message to Khalid ordering him to bum the sodomite. Then Khalid burnt him. "

'Ali (may Allah be pleased with him) said, "Whoever allows someone else to fornicate with him, he will be addicted by the appetite of woman and will be an accursed Satan in his grave until the day of Judgement."

It was related that Jesus, the *son* of Marry (pbuh), passed by a flaming fire burning a man when he was in a journey. Then, Jesus carried Some water to extinguish the fire. *But,* the fire turned into a boy and the man turned into fire. Surprisingly, Jesus said, "O Lord! May You return them back to life to *ask* them how they are? Allah then brought them to life. They were a man and a boy. Jesus asked them, "Who are you?" *The m*an said, "O spirit of Allah, in the World I was afflicted by loving this boy and out of sexual excitement, I sodomized *him.* Later on when we died, we alternatively burned one another. *This* is Our torture until the Day of Judgement."

We seek Allah's refuge from His torture and *ask* His pardon, and for well-being and guidance to What He loves and pleases.

Sodomy is also approaching a woman from the anus. This act is prohibited by Allah, the Almighty and His Messenger (pbuh). Allah, the Almighty says,

{*Your wives are as a tilth unto you so approach your tilth when or how ye will but do some good act for your souls be fore hand and fear Allah, and know that ye are to meet Him (in the Hereafter) and give (these) good tidings to those who believe.}* (AI-Baqarah: 223)

A husband can make vaginal intercourse with his wife regardless of the posture he takes (whether it be from the front or back). The reason for the revelation of this *Ayah* is that Jews said in the lifetime of the Prophet (pbuh),

"Whenever a man makes vaginal intercourse from the back, the child will be born cross-eyed. The Companions asked the Prophet (pbuh) about that. Accordingly, Allah revealed the aforementioned Ayah to refute them."[1]

It was related that, "Accursed is he who approaches a woman from the anus or a fortuneteller. He who does such rejects what was revealed upon Muhammad." Thus, he who approaches a woman from her anus or during the menstruation period is accursed and entails such severe torture as is the fortuneteller.

Many ignorant people fall into such sins because of their poor knowledge. Abu Ad-Darda', therefore, said, "Be either a scholar, a disciple, a listener or one who loves knowledge otherwise you will perish." Therefore, we should repent to Allah for all our sins and faults, ask His pardon of our past ignorance, and soundness in what remains of our life span. O Allah! Grant us health and pardon in this world and the next. You are the Most Merciful.

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[1] Reported by Al-Bukhari and Muslim.

12) Accepting Usurious Gain

Allah, the Almighty, says,

{O *ye who believe! Devour not usury, doubled and multiplied; but fear Allah; that ye may (really) prosper.}* (AI-Imran: 130)

The Qur'an also states,

{*Those who devour usury will not stand except as stands one whom the Satan by his touch hath driven to madness that is because they say, 'trade is like usury, " but Allah has permitted trade and forbidden usury.}* (AI-Baqarah: 275)

On the Day of Judgement they will be resurrected from their graves swerving like he who is seized by Satan owing to what they devoured of usury that grew in their stomachs to such an extent that they would hardly be able to move. Whenever they move they fall and cannot hasten their steps like all other people.

Qatada said, "On the Day of Judgement the usurer will be resurrected mad. Thus, all the people in the assembly will be able to identify them easily."

The Prophet (pbuh) said,

"When I was transported from the Sacred House (of Mecca) to the farthest Mosque (of Jerusalem), I passed by some people whose bellies were protruding forward. Their bellies were as huge as houses, stretching along the way of Pharaoh's people. On the other hand, the Pharaoh's people have to be brought in front of Fire at morning and evening. Like defeated camels, deaf and mad, the people of Pharaoh used to pass by them. Feeling them coming, they attempted to keep aside but their bellies were so heavy that they could not leave and they in turn, were trodden by them. This is re-occurred in their coming and going every day. That is their lot of torture in the period of the Barrier (AI-Barzakh) up to the Last day. The Prophet asked, "Who are they, Gabriel?" He replied, "They are those who devour usury will not stand except as stands one whom the Satan, by his touch, hath driven to madness."[1]

It was related that the Messenger of Allah (pbuh) said,

"When I was taken tip in the Ascent (Mi'raj), I heard thunder and blasts in the seventh heaven. Then, I saw

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1 . Reported by Al-Baihiqi in the book of *'Evidence of Prophethood* on the authority of Abu Sa'id Al-Khudri.

some men whose bellies were as big as houses protruding forward, in which there were serpents and scorpions seen from beneath their bellies. I then, asked, 'Who are they, Gabriel?' He said, 'They are those who devour usury."[1]

Abdur-Rahman Ibn Abdullah Ibn Mas'ud said,

"When usury and fornication appear in a community, the people of that community render themselves deserving of the punishment of Allah."[2]

The Messenger of Allah (pbuh) said,

"Whenever usury appears in a community, there will be madness. Whenever fornication appears in a community, there will be death. Whenever fraud in measure and weight appears in a community, there will be deprivation of rain." [3]

"The usurer suffers the torture from death up to the Day of Judgement by swimming in the Red River which is like blood and he is fed while swimmingly stones."[4]

The stones represent the unlawful wealth he has collected in the world. He is also fed by stones (It was narrated before.) of fire like what he has swallowed of unlawful wealth in the world. This is his lot of torture in the period of Barrier before the Day of Judgement in addition to the curse of Allah.

The Messenger of Allah (pbuh) said,

"Four classes of people will be prevented from entering Paradise nor will they taste its blessing as Allah decreed: the intoxicant, the usurer, the one who appropriates the orphan's property without a lawful cause and the one who was disobedient to his parents if they did not repent all."[5]

It was narrated that the usurers will be resurrected in the form of dogs and pigs since they contrived for devouring usury like the people of Sabath who contrived for hunting fish by making basins in which the fish were trapped on Saturday and then were collected on Sunday. Therefore, they were turned into monkeys and pigs. Similarly, this will be the abode of those who contrive for devouring usury. However, Allah knows all what they contrive. Abu Ayub As-Sakhtiani says." Behold! They deceive in the same manner when deceiving a child."

The Prophet (pbuh) said,

"Usury has seventy two doors, the least of them is compatible with committing adultery with one's mother. The most heino[{s kind of usury is to transgress by defaming one's brother." [6]

Anas related, "The Messenger of Allah (pbuh) preached us and expounded the question of usury by saying,

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[1] Reported by Ibn Majah. It is likely to be classified as weak.
[2] Reported by Al-Hakim who said this *hadith* has a good chain of transmission.
[3] This *hadith* has numerous references.

[4] Reported before.
[5] Reported by AI-Hakim who said this *hadith* has a good chain of transmission.
[6] Postulated by AI-Haith ami in *Majma' Al-Zawa'id.*

"One Dirham gained by usury is more heinous than thirty six times of adultery at the sight of Allah." [1]

The Prophet (pbuh) said,

"Usury is of seventy sins, the least of which is compatible with committing adultery with one's mother."[2]

Abu Bakr said, "He who takes the interest and the giver are in the Hell-Fire alike."

Ibn Mas'ud, may Allah be pleased with him, said, "When indebting someone, you should not accept his gift since it is usury." Moreover, AI-Hasan, may Allah be pleased with him, regarded what you ate in your indebted house as *Suht* (taking of usury or bribes.)

The Prophet (pbuh) said,

"When a loan renders an interest it is subsumed under usury."[3]

Ibn Mas'ud also said, "Whoever intercedes for someone, and then is offered a gift, it is considered *Suht."*

This is indicated in the following *hadith:*

"Whoever intercedes' (for someone) and is then offered a gift, then he approaches a grievous door of usury."[4]

We ask Allah's pardon and soundness in the religion, the world and the Hereafter.

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[1] Reported by Ibn Abi Dunya.

[2] It has been narrated before.

[3] Postulated by Ibn Hajar in *:41-Matalib AI-Aliyyah'* and he said it has a missing transmission.

[4] Reported by Abu Dawud and Ahmad.

13) Wrong Consuming an Orphan's Property

Allah, the Most High, says,

{*Those who unjustly eat up the property of orphans eat up fire into their own bodies: they will soon be enduring a blazing fire.}* (Al-Nisa': 10)

The Qur'an also states,

{Come not nigh to the orphan's property except to improve it, until he attains the age of full strength.}

(Al-Imran: 152)

The Prophet (pbuh) said,

"When I was taken up in Ascent (Mi'raj) I saw some men gapping their jaws under the coercion of other men. Then came another men who fed them stones of fire that penetrated their bodies and came out from their anus. I wondered: 'Who are they, Gabriel?' He replied, 'They are those who unjustly eat up the property of orphans eat up a fire intotheir bodies."[1]

It was related that the Messenger of Allah (pbuh) said,

"Allah, Most High resurrected some people from their graves with fire flaming out from their bodies and burning their faces." The Prophet was asked: 'Who are they, Messenger of Allah?" He said,' Allah, the Almighty says, {*Those who unjustly will eat up the property of orphans eat up a fire into their own bodies: they will soon be enduring a blazing fire.}* (AI-Nisa': 10)[2]

As-Sadiy, may Allah be pleased with him, said, "On the Day of Judgement, the one who appropriated an orphan's property will be resurrected with the flames of fire coming out from his mouth, ears, nose and eyes. Therefore, he will be well-identified." (Isma'il Ibn AbdelRahman As-Sadiy was accused of following the *Shi'ah* sect.)

Scholars said that there is no harm if a poor guardian of an orphan consumes some of his charge's property without exceeding what is permissible as much as he disposes and improves his business affairs. What is in excess of the permissible is absolutely unlawful *(Suht)?* Allah, the Almighty says,

{*If the guardian* is *well-off, let him claim no remuneration, but if he* is *poor, let him have for himself what* is *just, reasonable. When ye release their property then, take witnesses in their presence: But all-sufficient* is *Allah in taking account.}* (An-Nisa': 6)

Reasonable consuming of an orphan's property may be interpreted as: Intending the loan, fulfilling his own needs without excess, taking the wage of disposing or improving the orphan's business or intending to return what he takes out of need, if he becomes prosperous. These different points of views are mentioned

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[1]Reported by Muslim.

[2] Reported by Ibn Hibban on the authority of Abu Bazrah but it has a weak trans mission.

by Ibn AI-Jawziy in his *Tafsir* (exegesis)

"I *and one who takes care of an orphan, will enter paradise together like this" and he raised his forefinger and middle finger jointly leaving no space betWeen them (by way of illustration)."* [1]

"I *and one who takes care of an orphan, whether related to him or a stranger, will be like these two in paradise;" and the narrator raised his forefinger and middle finger to illustrate this."* [2]

The guardianship of an orphan means to dispose his affairs: food, clothing and to improve his property if he has any. However, if he is poor, it is recommended to take care of him for the sake of Allah. In the aforementioned *hadith,* there is a reference that the orphan mayor may not be a relative as the Prophet says in the *hadith: "related to him or a stranger"*

The Prophet (pbuh) said,

"Whoever receives an orphan from amongst the Muslims to feed and give him drink until Allah makes him prosperous, Allah will render the Paradise binding to him unless he commits an unforgivable sin." [3]

The Messenger of Allah (pbuh) said,

"Whoever wipes over an orphan's head for the sake of Allah, he will be rewarded for every hair he touched good deeds. Whoever has an orphan and treats him or her kindly, I and he will be in the Paradise like that (Then he combined his two fingers)." [4]

Someone asked Abu Ad-Darda' an advice. Thus he advised him saying, "Show mercy to the orphan, bring him nearer to you and feed him of what you eat. I heard Allah's Messenger (pbuh), when a man asked him about the harshness of his heart, saying,

"If you want to soften your heart, then you should bring the orphan nearer, wipe over his head and feed him of what you eat. These surely will soften your heart and enable you to do what you need." [5]

One of the early Muslims recounted, "I was at first used to committing sins and drinking wine. Then, one day I received a poor orphan. I was kind to him, fed him, gave him a bath and clothed him. I treated him as tenderly as a man does with his own son and more. Afterwards, I went to sleep I dreamt that it was the day of Judgement and I was called for reckoning. Then, I was to go to Hell for my sins. I was dragged by the angels of punishment to the Fire. Meanwhile, when I was being dragged to the Fire, the orphan blocked me and said, 'O angels of my Lord, let him go. So as to intercede for him before Allah since he treated me kindly and honored me.' But the angels said; 'We were not commanded to do so.' Then came the call of Allah, "Let him go. I forgave him because of the orphan's intercession and the kind treatment he did

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[1] Reported by Al-Bukhari.
[2] Reported by Muslim.
[3] Reported by At- Tirmidhi.
[4] Reported by Ibn Hajar AI-Haithami *Majma' AI-Zawa'id.*
[5] Reported by AI-Baihiqi.

with him. Then, I got up and repented to Allah the High Exalted. Later on, I kept on doing my best to show mercy to orphans.

The Prophet (pbuh) said,

"The best of the houses is that which contains an orphan who is treated kindly and the worst of the houses is that which mistreats him. The most beloved one to Allah the Almighty is the one who offers a favor to an orphan or a widow."[1]

"Allah revealed to Dawud (pbuh): "0 Dawud! Be a loving father to the orphan, and a kind husband to the widow. Put into your account that the more you do the more you reap [2]

This means that whatever you do, you will find its consequences thereafter. For example, when you die and leave a child or a widow, thy will be treated in the same manner you treated others.

In his soliloquy, Dawud says, "O Allah! What is the recompense of whomever takes care of an orphan or a widow for Your Sake?" Allah answered, "He will be under the Shade of Mine when there will be no shade except Mine." i.e., the shade of the Throne on the Day of Judgement."

The following is another account that highlights the excellence of treating the orphan and the widow kindly. Once there was someone who belonged to the *'Alowiyyin* sect. He lived in Balkh (a Byzantine region) and had a wife and several daughters. They were living in luxury and prosperity. Then the husband died. His widow and daughters become so poor that they moved to another town to flee from the ghost of noticing their enemies rejoice at her misfortune. Having entered the town she resorted to a deserted mosque with her daughters. Then, she went out to bring them something to eat. She passed by two people, a Muslim and a magian.

She started by asking the Muslim and explained to him how she suffered a lot while she was an honored woman from the *'Alawyyeen* sect. But he asked her to show evidence. She said she was stranger. But, he did not pay attention to her. Then, she left feeling sad and again explained her case to magian and how she had four daughters who were orphans and in need. She recounted her story to a Muslim Sheikh.

The magian sent his ladies to bring her and daughters home. He fed them and clothed them well. They stayed with him in luxury and honor. At midnight, the Muslim who turned the woman away dreamt that it was the Day of Judgement. A banner was risen over the Prophet's head. There was a palace of green emerald whose windows were of pearls and corundum and also had domes of pearls and corals. He then asked the Messenger of Allah: "Whose palace is it?" For a Muslim who believes in Allah, the One.' O Allah's Messenger I am a Muslim, the man said. But the prophet asked him to show the evidence that he was a Muslim.

The man was perplexed. Accordingly, the prophet said "When the *'Alawiyya* woman asked you, you

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[1] Reported by Ibn Majah.
[2] Reported by Ibn Hajar Al-Haithami in *Majma' AI-Zawa'id.*

asked her to show an evidence that she was *Alawiy.* Thus, show me evidence that you are Muslim. Then, the man got up sadly for repelling the woman. He started to search for her in the town until he found her in the Magian's house. He asked him about the woman and her daughters, but the Magian refused and said many blessing were showered upon him because of them.

The man persisted to take them and even offered the Magian a thousand dinars but he refused again. The Muslim said but I should take them. Then, the Magian said, what you want is mine and the palace which you saw in your dream was created for me. May you guide me to embrace Islam? By Allah, I did not sleep yesterday before my family and I embraced Islam at the hands of the woman. I had also the same dream. The Prophet asked me, "were the *'Alawiy* woman and her daughters in your house?" I said 'yes', Messenger Of Allah? He, then, said, the palace is for you and your family and all of you will enter Paradise. You were created a Muslim from the beginning of the creation. Then, the Muslim went away sadly.

Behold! How Allah blesses those who treat widows and orphans tenderly in this world.

"He who works hard an behalf of old women and the indigent, is like a Mujahid (a warrior) in the cause of Allah and the narrator thinks, he (pbuh) added, "and like the person standing in prayer and who never tires, and like one who observes the fast and does not break it."[1]

[1] Reported by Al-Bukhari.

14) Lying About The Prophet (pbuh)

Allah, the Most High, says,

{On the Day of Judgement will thou see those who told lies against Allah;- their faces will be turned black: is there not in Hell an abode for the Haughty?} (Az-Zummar: 60)

AI-Hasan said commenting on this *ayah* that: they are those who say, if we want to do something we do it but if we do not want to do it we do not.

Ibn AI-Jawziy said when interpreting the above *ayah:* Some scholars hold that lying about Allah and His Prophet (pbuh) is unbelief that puts one beyond the pale of Islam. There is no doubt that a premeditated lie against Allah and His Messenger that declares something which is unlawful to be permissible or something permissible to be unlawful is pure unbelief. The question (as to when it is a major sin rather than outright unbelief) only concerns lies about other than that.

The Prophet (pbuh) said,

"Whoever intentionally lies about me shall have a house built in the Hell-Fire." [1]

The Prophet also said,

"Whoever intentionally lies about me shall take a place for himself in Hell."[2]

The prophet said,

"Whoever relates words purportedly from me, thinking it is a lie, is a liar." [3]

The Prophet also said,

"A lie about me is not the same as a lie about someone else: whoever intentionally lies about me shall take a place for himself in Hell."[4]

It was related that the Prophet (pbuh) said,

"Whoever relates something from me I have not said shall take a place for himself in Hell."[5]

The Prophet also said,

"The Believer is created familiarized with everything except treachery and lying." [6]

We ask Allah to guide and protect us; He is the Most Generous.

[1] Reported byA1-H~ithami in *Maima' AI-Zawa'id.*
[2] Reported by AI-Bukhari and Muslim.
[3] Reported by Ibn Majah and Ahmad.
[4] Reported ~ Al-Bukhari and Ahmad.
[5] Reported by Al-Bukhari and Muslim
[6] Reported by Ahmad and Al-Baihaqi.

15) Fleeing From the Battlefield

Unless enemies outnumber twofold of Muslims, a Muslim is not allowed to turn his back to them. Similarly, unless it is in a stratagem of war, or to retreat to a troop (of his own), a Muslim also is forbidden to flee from the battlefield. Allah the Almighty says,

{If any do turn hi; back to them on such a day -unless it be in a stratagem of war, or to retreat to a troop (of his own) he draws on himself the wrath of Allah, and his abode is Hell, -an evil refuge (indeed).}

(Al-Anfal: 16)

Abu Hurairah, may Allah be pleased with him, reported the Prophet to have said,

"Avoid the seven destroyers, The listeners asked: "0 Messenger of Allah what are they ? '! *He said, "Associating partners with Allah (shirk), sorcery, taking a life which Allah has made sacred except in the course of justice, devouring usury, appropriating the property of the orphan, fleeing from the battlefield and slandering chaste believing women who would not expect to be accused of adultery."* [1]

Ibn Abbas, May Allah be pleased with him, said,

{*When Allah revealed If there are twenty amongst you, patient and persevering, they will vanquish two hundreds.*} (Al-Anfal: 65)

He prescribed that it is not allowed for twenty Muslims to flee from two hundred of enemies. But, when Allah revealed,

{But (even so) there are a hundred of you, patient and preserving, they will vanquish two hundred, and if a thousand, they vanquish two thousand, with the leave of Allah: for Allah is with those who patiently perseverer.} (AI-Anfal: 66)

Allah prescribed that it is not allowed for a hundred Muslims to flee from two hundred."[2]

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[1] Reported before.
[2] Reported by Al-Bukhari..

16) The Leader Who Misleads His Followers, The Tyrant and The Oppressor

Allah, the Almighty says,

{The blame is only against those who Oppress men with wrong-doing and insolently transgress beyond bounds through the land defying right and justice: for such there will be a chastisement grievous.}

(AI-Shura: 42)

The Qur'an also states,

{Think not that Allah doth heed the deeds of those who do wrong. He but giveth them respect against a Day when the eyes will fixedly stare in horror, they running forward with necks outstretched, their heads uplifted; their gaze returning not towards them, and their hearts a (gaping) void!} (Ibrahim: 42-43)

And,

{Nor did they forbid one another the iniquities which they committed: evil indeed were the deeds which they did} (AI-Ma'idah: 79)

Now let us consider the following *hadiths:*

"He who deceives us is not of us." [1]

"Oppression will be darkness on the Day of Judgment."[2]

"All of you are trustees and each is responsible for those entrusted to his care." [3]

"Any superior who misrules his followers shall go to Hell."[4]

"If a person who is appointed in authority over people, does not look after the people (placed under his care) with goodwill and sincerity, he will not get even the aroma of paradise."[5]

"Every governor will be seized on the day of Judgement in front of the Hell-Fire. From the back of his head he will be held by an angel. The angel, then, raises his head before Allah (a warning for His command). Being commanded to throw him, only after forty will the governor reach the bottom of a vacuum."[6]

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[1] .Reported by Muslim.

[2] Reported byAI- Bukhari and Muslim.

[3] Reported byAl- Bukhari and Muslim.

[4] Reported by Al-Bukhari.

[5] Reported by Muslim.

[6] Reported by Ahmad.

"Woe to princes, woe to captains, woe to officers. On the Day of Judgement some people will wish to have their forelock clung to a Pleiades in torture and that they did not take the charge before." [1]

"On the Day of Judgement, the just judge is brought (to be reckoned), He will suffer to such an extent that he will hope that he would not have judged between any two people even with regards to a date. ."[2]

Of the Prophet's supplication is that,

"0 Allah! When a person who is placed in authority over my Ummah (people) is strict with them, be Thou also strict with him, and when such a person is kind on them, be Thou also kind on him."[3]

"0 Allah! Whoever disposes something of Muslims affairs and screens himself (by adopting a porter) away from their need and poverty, Allah will screen Himself away of his need and poverty."[4]

"There will come corrupt, tyrannical rulers: whoever confirms their lies and assists them in their oppression is not of me, nor I of him, and shall not meet me at my watering place in Paradise." [5]

"Two classes of my Ummah (nation) are excluded from my intercession: a tyrant ruler and the one who is extreme in religion: who bears witness against them and clears himself from them."[6]

"T he Oppressor ruler will suffer the severest torture on the Day of Judgement." [7]

"0 people command the right and forbid the wrong before a day in which your supplications to Allah and seeking forgiveness from Him will be unanswered. When the Jewish doctors of law and the Christian monks gave up commanding the right and forbidding the wrong, Allah cursed them by the tongue of their prophet's and then puts them on the verge of a sweeping punishment."[8]

"Whoever tries to introduce into this faith of ours (Islam) something which is not a part of it, is to be rejected (and that person is condemned)."[9]

"Whoever tries to introduce some thing or adopts an innovation (in religion) he entails the curse of Allah, the angels and the whole people and will have his works not accepted." [10]

"He who shows no mercy will not be shown any."[11]

"Allah shows no mercy to whoever shows none to people." [12]

"Under Allah's shade is a just ruler when there will be no shade except Allah's."[13]

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[1] Reported by Ahmad.
[2] Reported by Ahmad.
[3] Reported by Muslim.
[4] Reported by Abu Dawud.
[5] Reported by Ahmad.
[6] Reported by Abi' Asim in *Al-Awsat*.
[7] Reported by At- Tabarani.
[8] Reported by Ahmad, A1-Baihaqi and Al-Bazzar
[9] Reported by Al-Bukhari and Muslim
[10] Reported by Al-Bukhari and Muslim
[11] Reported by Al-Bukhari and Muslim.
[12] Reported by Al-Bukhari and Muslim
[13] Reported by Al-Bukhari and Muslim.

"The just and fair people (rulers and judges) will be seated on chairs of light before Allah. Such people are those who deal justly in the matters relating to their families and other affairs entrusted to them."[1]

When the Messenger *of* Allah sent Mu'adh (may Allah be pleased with him) to Yemen he said to him,

"Do not take the best of their articles as Zakat. Fear the call of an oppressed person, because there is no barrier between the complaint of an oppressed and Allah."[2]

The Prophet also said,

"These are three people whom Allah will not talk to, look at, or exonerate on *the Day of Judgement. He mentioned among them the lying ruler."*[3]

"You will be anxious to lead, and this will be a source of remorse to you on *the day of Judgement."*[4]

"By Allah, I will not appoint to a public office anybody who asks for it or expresses a longing for it." [5]

"0 Ka'b Ibn 'Ajarah, may Allah give refuge to you from the leadership of the naives who will come after me but they will not follow my guidance or tradition." [6]

"He who asks to be appointed as the judge of Muslims, and then he judges justly, he will enter Paradise, but if he judges unjustly he will go to Hell."[7]

'Umar said to Abu Dharr, "Tell me a *hadith* you have heard from Allah's Messenger." Abu Dharr said, "I reported the Messenger *of* Allah to have said,

"On the Day of Judgement, the leader will be brought and then cast upon a bridge on fire. The bridge will be shaken so violently that all his joints will be amputated. Then, if he was obedient to Allah, he will pass, otherwise he will fall down in *the Hell-Fire and only after fifty years he will reach the bottom." Upon hearing that, 'Umar asked, "0 Abu Dharr, who asks for it?" he replied, "It is he who his nose for Allah and placed his cheek* on *the earth.*."[8]

'Amr Ibn Al-Muhajir said, 'Umar Ibn Abdel Aziz said to me "When you see me deviating from the right, you should grip me and ask, 'O `Umar what are you doing?'

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[1] Reported by Muslim.
[2] Reported by A1-Bukhari.
[3] Reported by Muslim.
[4] Reported by A1-Bukhari.
[5] Reported by A1-Bukhari.
[6] Reported by Ahmad.
[7] Abu Dawud.
[8] Reported by A1-Hithmi.

17) Arrogance, Pride, Conceit, Vanity And Haughtiness

Allah, Most High, says,

{Moses said, "I have indeed called upon my Lord and your Lord (for protection) from every arrogant one who believes not in the Day of Account.} (Ghafir: 27)

{*Verily He loveth not the arrogant.*} (An-Nahl: 23)

The Prophet (pbuh) said,

"Once a man was walking along in a new set of clothes, with a swagger to his step, pleased with himself, Allah caused the earth to swallow him and he will keep sinking until the Last Day."[1]

"Tyrants and the arrogant will be raised on the last Day as grain strewn under feet that the people will walk upon."[2]

Arrogance, as early Muslims said, was the first fault against Allah.

Allah, the Almighty, says,

{And behold, we said to the angels: bow down to Adam: and they bowed down: not so Iblis: he refused and was haughty: he was of those who reject Faith} (AI-Baqarah: 34)

Therefore, Faith is of no avail if arrogance exists, as is *Iblis.*

The Messenger (pbuh) said, *"Arrogance is belittling to admit the truth and considering people inferior."*[3]

"Arrogance is refusing to acknowledge what is right and considering others to be inferior." [4]

"No one with the slightest particle of arrogance in his heart will enter Paradise." [5]

Allah, the Almighty, says in the *Qudsi hadith,*

{Allah loveth not any arrogant boaster.} (Luqman: 18)

Allah, the Almighty, says,

"Pride is My garment and haughtiness My Mantle: whoever vies with Me for them I will throw into Hell."[6]

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[1] Reported by AI-Bukhari.
[2] Reported by At- Tirmidhi and Ahmad
[3] Reported by Muslim.
[4] Reported by AI-Hakim
[5] Reported by AI-Bukhari.
[6] Reported by Muslim.

The Messenger (pbuh) said,

"A debate took place between heaven and hell. The latter said; in me shall enter tyrant and the arrogant people: while heaven said, "In me shall enter the weak and the lowly." Allah decided the issue by saying, You are heaven, My mercy, through you I shall have mercy on whomsoever 1 please; and you are hell, a place of punishment, through you / shall chastise whomsoever / like. /t is incumbent upon Me to fill both of you!"[1]

Allah, the Almighty, says,

{*And swell not thy check (jor pride) at men. Nor walk in insolence through the earth for Allah loveth not any arrogant boaster.*} (Luqman: 18)

Salama Ibn Al-Akwa' recounted that a man was eating with his left hand in the presence of the Prophet (pbuh). The Prophet told him,

"Eat with your right. " To which the man replied, "/ cannot." Though nothing stopped him but arrogance. The Prophet said,' "May you not be able to. " And the man could never lift his right hand to his mouth again."[2]

"Shall I tell you who the people of the Hell-Fire are. The cruel, the haughty and the arrogant."[3]

"There are three people whom Allah will not speak to, look at or exonerate on the Day of Judgement, and who will have a painful torment: he who wears the hem of his garment low (out of pride), he who reminds recipients of his charity to them and he who sells merchandise swearing that he paid more for it than he actually did."[4]

"What comes down the anklebones of the caftan is in Hell."[5]

The wickedest arrogance is that of someone who exalts himself over people of his learning and gloats to himself about his superiority. The knowledge of such person is of absolutely no benefit to him. Whoever learns sacred knowledge for the sake of the next world is unsettled by his learning, his heart is humbled and his ego lowered. Such a person lies in wait for his selfishness and never gives it free rein. He constantly takes his ego to task and corrects it. Were he to neglect it, it would diverge from the right path and destroy him. The person who seeks knowledge to take pride in it or gain a position of leadership, looking disdainfully at other Muslims, thinking them fools and making light to them all this is the most enormous arrogance and no one with the slightest particle of arrogance in his heart will enter Paradise. There is no power nor might save in Allah Most High, Most Glorious.

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[1] Reported by AI-Bukhari.
[2] Reported by Ahmad and AI-Hakim and it is an authentic *hadith*
[3] Reported before.
[4] Reported by Muslim, An-Nisa'i and Ibn Majah
[5] Reported by AI-Bukhari.

18) Bearing False Witness

AIlah, Most High says;

{*Those who witness no falsehood and if they pass by futility, they pass by it with honorable (avoidance)}*

(AI-Furqan: 72)

{And shun the word that is false}

(AI-Hajj: 30)

It was narrated that,

"Bearing false witness is mentioned twice as equal as associating others with Allah (in the Qur'an)"[1]

The Prophet (pbuh) said,

"On the Day of Judgement, the feet of the person who bore false witness will not stir from their place before their owner is *condemned to Hell."*[2]

The author (may Allah have mercy on him) said that the one who bore false witness has committed many major sins among which is:

(a) lying and false allegation. Allah the Most High says,

{*Truly Allah guides not one who transgress and lies}.*

(Ghafir: 28)

"The believer is *created familiar with everything except treachery and lying"* [3]

(b) He oppressed the one who bore witness against him as he appropriated his property, honor and soul.

(c) He oppressed the one who bore witness for him as he brought unlawful property to him and thus made him entail the Hell-Fire."

The Prophet (pbuh) said,

"]f I decide in favor of a person who is *not entitled to the thing, I do not allow him but a piece of fire".*[4]

(i.e., the person receiving it will go to Hell.)

(d) He made what Allah forbids of property, blood and honor permissible.

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[1] Reported by Tirmidhi, Abu Dawud and Ibn Majah.

[2] Reported by Ibn Majah and AI-Hakim.

[3] Reported before.

[4] Reported by A1-Bukhari, Muslim, Abu Dawud, An-Nasa'i, and Ibn Majah.

The Prophet (pbuh) said,

"Shall I tell you of the worst major sins? Worshipping others with Allah, showing disrespect to parents, giving a false statement and testifying to the truth of a falsehood. " And he kept repeating it until we were telling ourselves (out of sympathy for him because of the strain of repeating it) "]f only he would be silent".[1]

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[1] Reported before.

19) Drinking Alcohol

Allah, Most High says,

{O *ye who believe! Intoxicants and gambling, sacrificing to stones and (divination by) arrows, is an abomination, of Satan's handiwork: Eschew such (abomination) that ye may prosper. Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from Prayer: will ye not then abstain?}*

(Al-Ma'idah: 90-91)

Thus, Allah the Exalted forbids wine and warns us of approaching it.

The Prophet (pbuh) said,

"A void wine, it is the mother of abomination. "[1]

Therefore, if anyone does not avoid it, he then disobeys Allah and His Messenger and thus entails punishment.

Allah the Almighty says,

{But those who disobey Allah and His Messenger and transgress His limits will be admitted to a fire, to abide therein: and they shall have a humiliating punishment.}

(An-Nisa'i: 14)

Ibn 'Abbas related that, "When the wine was forbidden, the companions (of the Prophet) met each other and said, The wine was forbidden and became equal to polytheism *(Shirk)."* [2]

'Abdullah Ibn 'Amr held that, "Wine is the worst of the major sins." [3]

Undoubtedly, wine is the core of abominations. Moreover, he who drinks it was cursed in various *hadiths.*

"Every intoxicant is wine and every wine is unlawful. Whoever it in the world and dies addictive to it without repentance, he will not drink it in the Hereafter."[4]

"Whoever drinks wine in this world it shall be forbidden for them in the next."[5]

"A drunkard is like a worshiper of an idol."[6]

"He who shows disrespect to his parents and the drunkard will not enter Paradise." [1]

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[1] It is a part of a *hadith* reported by Ad-Darqutni, An-Nasa'i and AI-Baihaqi.
[2] Reported by AI-Hakim in *AI-Mustadrak* and it is an authentic *hadith*

[3] Reported by AI-Hakim in *'Mustadrak'* and it is an authentic *hadith.*
[4] Reported by Muslim, Abu Dawud, At- Tirmidhi and Ahmad.
[5] Reported by Al-Bukhari, An-Nisa'i and AI-Baihaqi.
[6] Reported by Ibn Majah, Ahmad and Al-Baihaqi.

"Three people, Allah will deprive them of Paradise; the drunkard, the one who shows disrespect to his parents and the pimp who admits what his family do of abomination".[2]

Further, Allah does not accept the good deeds of a drunkard. Jabir Ibn ' Abdullah relates that the Prophet (pbuh) said,

"There are Three people from whom Allah does not accept their Prayer nor do their good deeds rise up to heaven: the fleeing slave until he returns to his masters and surrends to them, the woman who annoys her husband until he is *pleased with her, and the drunkard until he becomes conscious"* [3]

The Arabic word *Khamr* is what befogs the mind in whatever form: soft, solid, edible or beverage.

Abu Sa'id Al-Khudari related that the Prophet (pbuh) said,

"Allah does not accept the Prayers from him who drinks wine so long as there is *still something of it* in *his body"* [4]

"Whoever drinks wine Allah never accepts what he does: Whoever is *intoxicated by drinking it will not have his Prayers accepted for forty morning (days). If he repents but drinks again, Allah will make him drink from the molten brass of the Hell-fire."*[5]

"Whoever drinks wine without being intoxicated, Allah rejects him for forty nights. If he dies during this period, he dies as an idol worshiper."[6]

'Abdullah Ibn Awfa said, "Whoever dies a drunkard will die as the worshiper of *AI-Lat* and *AI-'Uzza* (two idols). It is said, Do you think that the drunkard is the one who drinks it constantly? He answered, "But he drinks it whenever he finds it even after years."[7]

Whoever drinks wine is not considered a believer at the time of drinking. Abu Hurayrah related that the Prophet (pbuh) said,

"A thief is not a believer at the time of committing a theft. A fornicator is not a believer at the time of committing fornication, and a drunkard also is not a believer at the time of drinking as *long as they have the opportunity to repent"* [8]

"Whoever fornicates or drinks wine, Allah takes his faith from him as a man takes a shirt off over his head."

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[1] Reported before.

[2] Reported by Ahmad, An-Nasa'i and AI-Hakim.

[3] Ibn khuzaimah and Ai-Baihaqi.

[4] Reported by Ibn Hajar Ai-' Asqalani in *'AI-Matalib AI-Aliyyah'* and reported by An-Nasa'i.

[5] This has many references; the nearest narration to it is reported by Ibn Majah and An-Nasa'i.

[6] Reported by Ibn Hajar AI-Haithami in *Majma' AI-Zawa'id.*

[7] Ai-Harth mantioned it in *AI-Matalb AI-'alih*

[8] Reported before.

"The scent of Paradise is smelt five hundred years away but is not sensed by whomever shows disrespect to his parents, he who reminds of his charity to them, a drunkard or an *idol worshiper."* [1]

Imam Ahmad reported on the authority of Abu Musa Al-Ash'ari that the Prophet said,
"A drunkard, a believer in sorcery or he who severs his family ties will not enter Paradise. Whoever dies while drinking wine, Allah will make him drink from the river of Ghuta which is the water flowing from the genitals of the wenches. The odor of their genitals hurt all the people of the Hell-Fire." [2]

"Allah sent me as *a mercy and guidance to the worlds. I was sent to* do *away with musical instruments, flutes, and the affairs of the pre-Islamic period of ignorance and idols. My Lord the Almighty swore by His Majesty that if one of my servants drinks a dosage of wine, I would make him drink the like of it in the Hell-Fire. But whoever gave up it out of fear from Me, I would give him drink from the yards of the shrine with the best fellow of drinking."* [3]

As for those who are cursed because of drinking wine, Abu Dawud reported that the Prophet (pbuh) said,

"Allah has cursed wine, and whoever drinks it, pours it, buys it, presses it for another, presses it for himself, carries it or accept its delivery." [4]

Ahmad reported on the authority of Ibn 'Abbas that the Prophet (pbuh) said,

"Gabriel came to me and said, "0 Muhammad, Allah has cursed wine, and whoever presses it for another, presses it for himself, drinks it, carries it, accepts its delivery, sells it buys it, pours it for another or pours it for himself.[5]"

It is unlawful to visit a drunkard when he is ill so is greeting him.
`Abdullah Ibn 'Amr Ibn AI-As (may Allah be pleased with him) said, "Do not visit the drunkard when being ill."[6]

AI-Bukhari and Ibn 'Umar said, "Do not greet the drunkard."

The Prophet said,
"Do not sit with the drunkard, visit their sick or attend their funerals. On the Day of Judgement the drunkard will be brought with a black face, and his tongue dangling on his chest, flowing with saliva. Whoever sees him knowing that he is a drunkard will disgust him."[7]

A scholar said, they are forbidden to be visited and be greeted because the drunkards are cursed and rebellious. Allah and His Messenger cursed them as mentioned before. Allah cursed wine and he who drinks it. If they buy and press it they will be cursed twice and if they pour it for another they will be cursed

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[1] Reported by Ibn Hajar Ai-Haithami in *Majma' AI-Zawa'id.*
[2] Reported by Ai-Hakim and Ai-Baihaqi.
[3] Reported by At- Tirmidhi who said it is a *Gharib hadith.*
[4] Postulated by Al-Haithami in *Majma' Al-Zawa'id.* It is also reported by Ahmad and At-Tabarani.
[5] As-Suyuti attributed it to At- Tabarani in *Jami' Al-Ahadith.*
[6] Reported by AI-Hakim in *Al-Mustadrak* and attributed by Al-Suyuti to AtTabarani in *Jami' Al-Ahadith*
[7] Reported by Ibn Al-Jawzy in the book of forged hadiths.

three times. Therefore, it is for bidden to visit or greet them unless they repent to Allah. Whoever repents to Allah. He will accept his repentance.

Wine is forbidden as a **medicine.** Umm Salamah (may Allah be pleased with her) related, "Once, one of my daughters was ill, so I made wine in a container for her. Then, the Prophet entered while it was boiling. He asked, "What is this, Umm Salamah?" She replied, "It is just a medicine for my daughter." The Prophet, then, said,

"Allah has not made a cure for you in what He has prohibited to you."[1]

Miscellaneous *hadiths* narrated about wine:

Abu Musa (may Allah be pleased with him) related that the Prophet (pbuh) said,

"A cask of wine was brought to the Prophet (pbuh) who said, Throw it against the wall, it is the drink of those who do not believe in Allah and the Last Day."[2]

"Whoever memorizes a verse (Ayah) from Allah's Book and pours wine on it every letter of this Ayah will drag him from his forehead, make him stand before Allah Most Blessed and Exalted. Then, it argues with him, and whoever is argued with by the Qur'an will be treated as an opponent. Woe to whomever is argued by the Qur'an on the Day of Judgement." [3]

"If a group of people gather together to have an intoxicant in this world, Allah will gather them together in the Hell-Fire. They will turn to and blame one another by saying, 0 *such and such may Allah not bless you. You brought me here."* [4]

"Whoever drinks wine in this world, Allah will make him drink from the poison of Asawid. One sip of this poison will make the flesh of his face fall in the goblet before he drinks it. Having drunk it, his flesh and skin will fall off, and it will bring pain to the people of the Hell-Fire. Behold, whoever drinks it, presses it for another, presses it for himself; carries it, accepts its delivery or eats its price are alike in entailing its sin. Allah does not accept their Prayer, Fasting or Pilgrimage until they repent. But if they die before doing repentance, Allah will make them drink pus of the Hell-Fire for every dosage they drank in this world. Beware, every intoxicant is wine, and every win is unlawful." [5]

The Prophet's statement *"Every intoxicant is wine"* included also hashish (marijuana) as will be shown later.

It is narrated that "When the drunkards are brought to the bridge on the Fire *(Sirat)* they will be kidnapped by the angels of punishment to the river of *Khabal.* There they will drink for every glass of wine they have drunk a sip from the river of *Khabal.* Such a sip is so hot that if poured on to heaven, it will be burnt."

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[1] Reported by Ibn Hajar Ai-Haith ami in *Majma' Al-Zawa'id* and he said that it is reported by Abu Yal'la and Al-Bazzar. The transmitters upon whom Abu Ya'la relied are trustworthy.
[2] Reported by Ibn Majah, Abu Ya'la and A1-Bazzar.
[3] Not found.
[4] Not found.
[5] Not found.

Some of the sayings of the early Muslims about wine:

"Ibn Mas'ud (may Allah be pleased with him) said, "Whenever a drunkard dies let him be buried crucified. Then disinter his grave to find out whether he is directed to *Qiblah* or not. If not, let him be crucified."

It is narrated that once Al-FudailIbn Eyad visited one of his disciples when dying. He started to instruct the deceased the testification of Faith, 'there is no god but Allah, Muhammad is the Messenger of Allah." but the disciple could not repeat after him. When Al-Fudail repeated it again the disciple said, "I could never pronounce it. I am free of it.' Then, Al-Fudail left weeping. Afterwards, he saw in a dream the disciple while being dragged to Fire. He asked him, "0 poor disciple, why did you turn to ignorance?"

He replied, "0 master, when I was ill, I went to a physician who advised me to drink a glass of wine every year. It not, you would remain sick. Therefore, I used to drink it annually for treatment." If that is the abode of those who drink it for treatment. How about the others?

When a penitent was asked, Why he repented he answered, 'I was used to entering graves. Once, I saw a dead person not directed to *Qiblah.* I, then, asked his kinsmen about him and they said, "He used to drink wine in the world and died without doing repentance.

One of the righteous men said, "Having buried one of my kids, I saw him in a dream with a white hairy head. I asked, 0 my kid, I had buried you as a child, what happened to you?" A drunkard was buried beside me, father. Then Hell-Fire received him by just a puff. It was so violent that all children grew white hairy.

Hence, we should repent to Allah the Almighty before dying disobedient and then cast into the Fire. We seek Allah's refuge from it.

Hashish which is made from marijuana is like wine. It is unlawful and whoever smokes it should suffer the same penalty of a drunkard. Actually it is worst than wine. As it affects one's mind and perception to the extent that he may turn into effeminate or a pimp etc. Wine is also most abominated as it often leads to disagreement and fighting and they in turn take the Muslim away of Prayer and remembrance of Allah. Some earliest scholars held that who eats or smokes hashish should be disciplined but such disciplinary action may not reach the amount of the least prescribed legal penalty. This is because they considered it as something that befogs mind but not desired like narcotics Nevertheless, hashish is something which is desired and it is hard for the addict to renounce it. Therefore, he who eats or smoke it should be penalized like the one who drinks wine.

Because hashish is solid the scholars are not unanimous as to whether it is filthy or not. There are three points of views as shown in the Hanbali school of jurisprudence and others: It is as filthy as wine and this is the correct point of view.

It is not filthy due to its solidity. Solid hashish is pure but liquid hashish is filthy.

Once, Abu Musa asked, "0 Messenger of Allah what is the ruling of Bit' and Mizr (two intoxicants beverages made in Yemen). The former is made of honey and the lather is made of barely. He added, the Prophet is so eloquent. The Prophet answered,

"Every intoxicant that causes the negligence of Prayer is forbidden." [1]

"Of that which intoxicates in a large amount, a small amount is unlawful." [2]

In the *hadith* above, there is no reference to the dichotomy of intoxicants into solid or liquid. Whatever the kind or form of an intoxicant, it is unlawful. Hashish is not mentioned by the early Muslims because it was used only after the coming of Tatars to the Islamic world.

Abdul-Malik Ibn Marawan recounted a story about a young man who came to him weeping because of a sin he committed. The young man asked: Is repentance available to me? Abdul-Malik said, "What did you commit of sins? I committed a grievous sin, the man declared. Abu Malik said, "You would better repent to Allah Who accepts the repentance of His servants and forgives all sins." Then, the young man said, "O leader of the believers, I was used to robbing graves. There I have seen many wondrous scenes. He asked him: "What did you see?" He said, "One night I robbed a grave where I noticed the corpse not directed to *Qiblah.* I was scared and started to leave but I heard someone saying, "Would not you ask why he was turned away from *Qiblah?* Why, I asked. He said, "Because he was not serious in Prayer."

When I stole from another grave I noticed that the corpse was turned into a pig and his neck tied by chains. I was scared and attempted to leave, but I heard someone saying, "would not you ask about his deeds, and why he was tortured?" I asked why?" He said, "He drank wine in the world and died without doing repentance.

In the third grave I saw that the corpse was spinned into the earth by wedges of fire and that the tongue was pierced to the back of his head. I became scared and tried to go back but someone called me by saying,' "Would you like to know why he was tortured?" I asked. "Why"? He said, "He did not free himself of traces of urine and was a talebearer."

In the fourth grave, I saw that the corpse blazing in fire. I was scared and attempted to leave but I was called would you like to know why he was tormented. I asked, "Why?" He replied he neglected prayers.

Eventually, I stole from a fifth grave which was so wide as far as one's sight and shiny. The corpse was lying on a bed illuminated and well dressed. I honored him and tried to leave but someone called me saying, "would you like to know why he was honored?" "Why? I asked ." He said, "He was a devout young man who was brought obeying and worshipping Allah." Then Abdul-Malik commented, "This is a lesson to the sinful men and a good tiding to the devout people. May Allah count you and us among the devout and obedient people and let us be protected from the wrongdoing. He is the Most Generous, the Most Bounteous.

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[1] Reported by Muslim.

[2] Reported by At- Tirmidhi, An-Nasa'i, Ibn Majah, Abu Dawud and Ahmad.

20) Gambling *(Qimar)*

Allah says,

{O *ye who believe! Intoxicants and gambling, sacrificing to stones, and (divination by) arrows, are an abomination, of Satan's handiwork: eschew such (abomination) that ye may prosperO*0 *Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?}* (5:90-91)

Gambling connotes backgammon, chess and speculation by nuts, balls, stones and all kinds of betting. It ranks under encroaching upon people's rights that Allah has made forbidden in His saying,

{And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property.} (2:188)

It was also referred to in the Prophetic saying,

"Some people spend Allah's wealth (i.e. Muslim's Wealth) in an unjust manner, such people will be put in the (Hell) fire on the day of resurrection"[1]

"The one who invites his companions: Come let us gamble", should (expiate his sin) by giving in charity."[2]

Since the mere willingness to gamble requires expiation, what would be the sin of the real practice of gambling? The Muslim scholars have differed about the exact legal ruling on backgammon and chess in case of being played free from betting. However, the preponderant opinion is to prohibit backgammon. They established their view on the Prophetic saying,

"He who played backgammon is like one who dyed his hand with the flesh and blood of swine" [3])

"He who played backgammon has disobeyed Allah and His Messenger." [4]

Ibn ' Amr (may Allah be pleased with him) narrated,

"Backgammon is (a kind of) gambling, and (is sinful) as eating the pork, and playing it without betting is (as prohibited) as embrocating with the swine's fat."

Regarding chess, with or without betting, it is viewed as forbidden by most jurists, for if it includes betting, there is originally no difference of opinion concerning its prohibition. But in case it is void of bet-

[1] Reported by A1-Bukhari and Ahmad.
[2] Reported by AI-Bukhari.
[3] Reported by Muslim.
[4] Reported by Ibn Majah.

ting, the prohibition stands more preferable.

However, according to a narration of Imam Shaffi'i, if it is played in privacy and does not take one's mind away from obligations or observing prayer on its due time, it is regarded allowable.

An-Nawawi (may Allah have mercy on him) when asked about chess said, "Most scholars held it forbidden. In case it leads to the negligence of prayer on time or includes betting, it is strictly forbidden. Otherwise, it may be considered abominable"
The basic proof to prohibit chess by most jurists is derived from Allah's saying,

{Forbidden to you (for food) are: dead meat, blood, the flesh of swine... The division (of meat) by raffling with arrows.} (Al-Ma'idah: 3)

Sufyan and Waki' Ibn Al-Jarrah interpreted "The division (of meat) by raffling with arrows as to refer to chess.

`Ali Ibn Abi Talib (may Allah be pleased with him) said, "Chess is the gambling game of the *"Ajam"*- Non Arabs. He has also passed by a group of people playing chess and said to them,

"What are these idols to which you are dedicating yourselves in worship? To touch a firebrand until it gets quenched is better than touching such idols."[1] He added, "By Allah, it is not the purpose for which you have been created". On another occasion he said, "He who plays chess is a great liar. You say to your fellow player. "You are dead", while he is not so". Abu Musa Al-Ash'ari said, "No one plays chess except the sinful person". It was said to Yzhaq Ibn Rahwayh: "Is there something in playing chess?"[2]

He answered, "It is wholly sinful". When he was informed that the soldiers in camps were used to playing it as a means of training for war, he said, "It is impiety." Muhammad Ibn Kab Al-Karzi commented, "The least punishment that a chess player will suffer on the Day of Resurrection is to be gathered with the wrong- doers". Concerning chess Ibn 'Umar said, "It is more mischievous than backgammon." And a similar narration with the same effect was quoted from Imam Malik. It is mentioned that Ibn 'Abbas was appointed as the guardian of the property of an orphan. Among that property there existed a chess game. Thereupon, Ibn Abbas set that game on fire. Hence, if it was permitted to play that game, Ibn Abbas would not have destroyed it, since it was property of an orphan.

Accordingly, the prohibition of chess is measured to that of wine. Ibrahim AI-Nakha'i said about chess: "It is cursed". Abu Bakr AI-Athram in his collection mentioned the Prophetic saying,

"Daily Allah has three hundred and sixty looks which comprehend all his creatures except the sheep player- i.e. chess player- for he says" check-mate."

Abu Bakr AI-Ajiri related the Prophet Muhammad (pbuh) saying,

"If you pass by those who play with these idols i.e. backgammon and chess and other amusement -do not greet them. For when they gather and are up to their elbows in playing, Satan alone with his fellows attend their game. And if one of the players averted his glance from playing, Satan would thrust him -to turn again

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[1] Reported by Ibn Kathir
[2] Reported by AI-Suyuti.

to playing thus, they keep playing till they disperse. They are like a group of dogs that come across a cadaver, eat of it till they are fed up and then go away. In addition, the chess player usually commits lying, as he says, "mate"

Mujahid said, "Every man when he is dying views his fellowmen whom he used to accompany. One day, a man who was used to playing chess was at the point of death. When he was asked to pronounce the *Shahadah* -declaration of faith- he instead said," mate" and died.

His tongue was wrenched by the words he used to say in his life. The Prophet (pbuh) said, *"Everyone dies in the same manner as he lives and is resurrected in the same manner as he dies"*[1]

[1] Reported by Muslim.

21) Accusing A Woman of Adultery

Allah Most High says,

{*Those who slander chaste secured, and believing women are cursed in this life and in the hereafter: for them is a grievous chastisement. On the day when their tongues, their hands, and their feet will bear witness against them as to their as to their actions.*} (24: 23-24)

He also says,

{And those who launch a charge against chaste women and produce not four witnesses (to support their allegations) -flog them with eighty stripes: and reject their evidence ever after: for such men are wicked transgressors.} (24: 4)

Allah the Almighty in these verses makes it clear that whosoever unjustly accuses as chaste free woman of committing adultery is cursed both in this world and in the hereafter, and deserves grave chastisement.

In addition, he is flogged with eighty lashes and his witness is not accepted even though he is just.

In the *Sahih* Bukhari and Muslim -the Prophet says,

"Avoid seven heinous sins….."

And among which he mentioned charging believing women, unmindful though innocent, with adultery"

An example of such an accusation is if someone says to a Muslim chaste free woman:" You are an adulteress." or "a harlot", or "a whore" or to say to her husband, "you are the prostitute's husband" or to call her child as " the whore's child"

The same rule is applied if someone slanders a man of committing adultery, or a free boy with pederasty. The unjust accuser in all the above cases must suffer eighty stripes unless he brings a testimony of four men who support his allegation. Otherwise, he must be flogged with eighty lashes upon the request of the offended person.

The Prophet, too, forbade a man to wrongfully accuse his bondman or his slave girl of committing adultery.

A person who accuses his maid servant with adultery, will be subjected to the punishment of slandering on the Day of Judgement unless he happens to be true"

A lot of ignorant people are indulged in such offenses which procure the chastisement in this world and in the hereafter.

When a person says something unknowingly right or wrong, it may lead him to fall down in

hell as far away as the distance between the east and west.

Mu'az b. Jabal asked,

"0 Messenger of Allah! Will we be called to account for what we say?" The Prophet answered "May you be lost to your mother! The people will be thrown with their face." down, into the hell only on account of the product of the tongues "i.e. their talking: " He who believes in Allah and the Day of Resurrection should speak well. Otherwise, he should keep silent."[1]

Allah says,

{Not a word does he utter but there is a vigilant Guardian.} (50:18)

'Uqbah Ibn ' Amir once asked the Prophet (pbuh),

"What is the salvation, Allah's Apostle?" The Prophet said, "Control your tongue, keep inside your house, and weep (be sorry) for your sins. And the person farthest from Allah will be the one whose heart is hard" [2]

"Verily Allah dislikes the indecent obscene person " [3]

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[1] Reported by AI-Bukhari and Muslim

[2] Reported by At-Tirmidhi.

[3] Reported by At-Tirmidhi.

22) Misappropriating Spoils of War, Muslim Funds or *Zakat*

Allah Most High says,

{ *If thou fearest treachery from any group, throw back (their covenant) to them, (so as to be) on equal terms: for Allah loveth not the treacherous.}* (8:58)

He says too,

{*No Prophet could ever act dishonestly. If any person acts dishonestly he shall, on the Day of Judgement, restore what he misappropriated, then shall every soul receive its due whatever it earned.}* (2:161)

Abu Hurairah heard the Prophet (pbuh) mentioning *Ghulul,* emphasizing its magnitude, and declaring that it was a grave sin, saying,

"Do not commit Ghalul, for I would not like to see anyone amongst you on the day of Judgement, carrying over his neck a camel that will be grunting. Such a man will say,"O Allah's Apostle! Intercede with Allah for me!" and I will say," I cannot help you for I conveyed Allahs' message to you. Nor would I like to see a man carrying over his neck a horse that will be neighing. Such a man will be saying," O *Allahs' Apostle! Intercede with Allah for me!" and I will reply," I cannot help you, for I conveyed Allahs' message to you". Nor should I like to see a man carrying over his neck a sheep that will be bleating, or one carrying over his neck a crying soul, or one carrying over his neck clothes which will be fluttering, or one carrying over his neck gold and silver. Such men will be saying,' 0 Allah's Apostle! Intercede with Allah for us, and I will say," I cannot help you for I conveyed Allah's message to you."*[1]

Whosoever takes from these kinds of the spoils before they are distributed among the fighters or something from the Muslim's common treasury without the Imam's permission, or something from the *Zakat* fund which is assigned to the poor, will come on the Day of Judgement carrying it on his neck.

The Prophet (pbuh) said,

"Render back (even) the thread and the needle, and shun Ghalul, for it puts man (who commits it) to shame on the Day of Judgement."[2]

The Prophet appointed a man named

"Ibn Al-Lutaibah for collecting the Zakah. When he returned he said, "This (i.e. the Zakah) is for you and this has been given to me as a present: whereupon, the Prophet ascended the pulpit and gave a sermon, saying, "By Allah, whoever takes something from the resources of the Zakat (unlawfully) will meet Allah carrying it on his neck on the Day of Resurrection.

Verily, I may know one of you who will meet Allah carrying on his neck a camel what will be grunting, or a cow that will be mooing, or a sheep that will be bleating. Then the Prophet raised his hands till we saw the whiteness of his armpits, and he said thrice "0 Allah! Have I not conveyed your message (to them)?"[3]

Abu Hurairah narrated,

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[1] Reported by Muslim.
[2] Reported by Abu Dawud.
[3] Reported by A1-Bukhari and Muslim.

"When we conquered Khaibar, we gained neither gold nor silver as booty, but we gained goods, food and clothes. Then we departed with Allah's apostle to the valley of " Al-Qira", and at that time Allah's apostle had a slave of his called "Rifa'ah lbn Yazid who had been presented to him by a man who had leprosy. While the slave was dismounting the saddle of Allah's apostle, an arrow (its thrower was unknown) came and hit him. The people said, " Congratulations to him on his martyrdom". Allah's apostle said," No, by him in whose hand is my soul, he had a sheet (of cloth) which he had taken (illegally) on the day of Khaibar from the booty before its distribution and has become a flame of fire burning him." On hearing that, a man brought one or two leather straps of shoes to the Prophet and said, "These are the things I took (illegally)" "This is a strap, or these are two straps, of fire", the Prophet said." [1]

`Abdullah Ibn ' Amr related,

"There was a man who looked after the family and the belongings of the Prophet was called "Karkarah." The man died and Allah's apostle said," He is in the Hell fire. The people then went to look at him and found in his place a cloak he has stolen from the war booty."[2]

Zaid Ibn Khalid AI-Juhani narrated,

"A man has stolen something from the booty of Khaibar. As a result, the Prophet refused to observe the funeral prayer for him and said to his companions " Observe prayer for your fellowman, (and I would never observe it for him because he has stolen (from the booty obtained from war) in the way of Allah"

Zaid added, "We, then, searched that man, luggage and found therein some of the Jews pear's which were worth two drachmas." [3]

Imam Ahmad related, "Allah's apostle avoided prayer for none but the one who had stolen from the war booty and the one who had committed suicide. The Prophet said,

"The gifts presented to official employees are a sort of *Ghulul."* And there are numerous Prophetic traditions related to this point, and some of them are mentioned in the chapter of "Injustice"[4]

Injustice, generally speaking, may be classified into three categories:

a) To violently spoil one's property.

b) To act tyrannically by unjustly killing, beating or wounding people.

c) To aggressively insult, curse, slander and ill-treat people. The Prophet, while being at *"Mina"* gave a sermon that ended:

"0 People! Your belongings, and your honor are sacred to each other as sacred as this day, this month, and this city." and: prayer is invalid without ablution, and charity is unlawful from Ghalul." [5]

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[1] Reported by Al-Bukhari.
[2] Reported by A1-Bukhari.
[3] Reported by Abu Dawud.
[4] Musnad of Imam Ahmad.
[5] Reported by AI-Bukhari.

23) Theft

Allah says,

{*As to the thief, male or female, cut off his or her hand: retribution for their deed and exemplary punishment from Allah, and Allah is exalted in power, full of Wisdom.*} (5:38)

Ibn Shihab commented, 'I Allah severely punished whosoever steals people's property by cutting off his / her hand. And He is Almighty in retribution and full of wisdom in dispensing the penalty he has prescribed for thieves.

The Prophet said,

"When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it, and when somebody drinks an alcoholic drink, then he is not a believer at the time of drinking it, and when a thief steals, he is not a believer at the time he is stealing. The door of repentance is usually open ".

Ibn 'Umar narrated, I' Allah's apostle cut off the hand of a thief for stealing a shield that was worth three dirhams."[1]

'Aishah (may Allah be pleased with her) narrated, "The hand should be cut off for stealing something that is worth a quarter of a dinar or more."[2]

The Prophet said,

"The hand of a thief was not cut off except for stealing something equal to a shield in value." It was said, " `Aishah: How much is shield worth?' She answered: "A quarter of a Dinar."[3]

According toariothernarration the Prophet said, "Cut off (hands and feet) for stealing what is worth a quarter of a Dinar, but not less".

A quarter of a dinar, by then, was worth three "Dirhams."

Abu Hurairah narrated the Prophet as saying,

"Allah curses the thief who steals a "Baidhah" (or a helmet) for which his hand is to be cut off, or steals a rope for which his hand is to be cut off."[4]

Ai-' Amash commented, "People used to interpret "Baidhah" as an iron helmet, and they used to think that the rope may cost a few dirhams.

`Aishah quoted,

"A woman from Banu Makhzum used to borrow things and never give them back. Consequently, the

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[1] Reported by A1-Bukhari and Muslim.
[2] Reported by Al-Bukharl and Muslim
[3] Reported by Al-Bukhari.
[4] Reported by Al-Bukhari.

Prophet passed an order to get her hand cut off."[1]

"The woman's people ~ame to Usama Ibn Zaid to intercede with the Prophet that he may pardon her. When Usamah spoke to Allah's apostle about that matter, Allah's apostle said, "Do you intercede (with me) to violate one of the legal penalties of Allah?" Then he got up and addressed the people, saying, "0 people! The nations before you went astray because if a noble person committed theft, they used to leave him, but if a weak person among them committed theft; they used to inflict the legal penalties on him. By Allah, if Fatimah, the daughter of Muhammad committed theft, Muhammad would have cut off her hand!" [2]

Abdul-Rahman Ibn Muhayriz asked Fudhalah Ibn Ubaid whether hanging the thiefs amputated hand to his neck is of the tradition of the Prophet. He said.

"A thief was summoned before the Prophet who gave an order to cut off his hand and tie it to his neck."[3]

The Muslim Jurists viewed that a thiefs' repentance is not valid unless he gives back what he has robbed. In case he is bankrupt, he should ask the real owner of the stolen thing to pardon him.

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[1] Reported by Al-Bukhari.
[2] Reported by A1-Bukhari.
[3] Reported by At- Tirmidhi.

24) Highwaymen Who Menace the Road

Allah says,

{*The punishment of those who wage war against Allah and his Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hand and feet from opposite sides, or exile from the land that is chief disgrace in this world, and a heavy punishment is theirs in the hereafter.}* (AI-Ma'idah: 33)

AI- W ahidi comments, "To wage war against Allah and his Messenger means to disobey them." To strive for mischief through the land" refers to killing people, robbing them, and violently consuming their property. Hence, to take arms against a Muslim stands for fighting with Allah and his Messenger. Such an opinion was held by Imam Malik, Imam Shafi'i, and AI-Awza'i.

As to Allah's saying, "Execution.............. Or exile from the land", AI-Wahidi said from Ibn 'Abbas that "or" in this verse is used for giving the choice and permissibility. Hence, the Imam- the Muslim leader has the full option to enforce killing, or crucifixion or banishment. AI-Hasan, Sa'id fun AI-Musayyab, and Mujahid supported this view.

According to another narration through' Atiyyah, AI- W alibi said, "or" in the verse is not for permissibility, but it rather signifies the order of the legal rule *"Hukm"* in regard to the variant crimes. In other words, those who murder and plunder property must be killed and crucified. Those who only rob property, their hands and feet must be cut off and those who violently shed blood but do not rob property must be put to death. Finally, those who scare people in their ways but do not commit murder must be exiled from the land. Imam Shafi'i is quoted to hare the some previous view. He is mentioned as saying," Each criminal is judged according to his/her offense. So, in case of killing and crucifixion, the evildoer should first be put to death lest he is painfully tortured. Then, he is crucified for three consecutive days and then let down.

In case of killing only, the criminal is executed and his corpse is to be handed to his kinsmen to be buried.

If the sentence of cutting off of hands or feet, the right hand is first to be lopped off and cauterized. If he returned to theft, his left leg should be severed. In the third time, his left hand should be amputated. Concerning the cutting off of thieves' hands and feet the Prophet said,

"If someone committed theft cut off his hand, if he stole a second, cut off his leg, if he stole once again, cut off his (other) hand if he insisted on stealing, cut off his (other) leg." [1]

Abu Bakr and 'Vmar (May Allah be pleased with them all) were unanimously used to inflict such a legal rule upon thieves. Allah's saying" From opposite sides" illustrated the contrasting order in cutting off of a hand at then a leg.

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[1] Reported by Abu Dawud.

Ibn 'Abbas in his exegesis of Allah's saying {Or *exile from the land* } made open that if the thief is out of control, the Imam should pass a command to shed his blood in vain. But if he is under arrest, exile connotes imprisonment that restricts and hinders his freedom.

25) The Engulfing Oath

Allah says,

{as *for those who sell the faith they owe to Allah and their own solemn plighted word for a small price, they shall have no portion* in *the here after! Nor will Allah (Design to) speak to them or look at them on the Day of Judgement, nor will he clean them (of sin): they shall have a grievous chastisement.}* (3: 77)

Al-Wahidi related, "The occasion *of* revelation *of* this verse was regarding two disputants who sought the Prophet to decide their case about a landed estate. At the time the defendant had been on the point *of* taking an oath[1], Allah revealed this verse. At once, he turned away from swearing and admitted the claimant's right to the estate.

"Whosoever is *ordered (by the ruler or the judge) to give* an *oath, and he takes a false oath* in *order to grab the property of a Muslim, he will incur Allah's Wrath when he meets Him on the Day of Resurrection."*

Al-Ash 'ath said,

"By Allah, this verse was *revealed* in my *connection. A dispute broke out between* me *and a Jew who had denied* my *right to the ownership of a piece of land. I reported him to Allah's apostle who said to* me: *"Have you got* an *evidence (i.e. witness)? I replied, "No" He said to the Jewish man" swear* in!" *At this moment, I said, "0 Allah's Apostle! He,* my *opponent, will take the oath and consequently consume* my *property". For this Allah revealed, "as for those who sell the faith…"* [2]

`Abdullah Ibn Mas'ud narrated the Prophet as saying, A person who swears falsely to take possession *of* Muslim's property unjustly, shall face the wrath *of* Allah on the Day *of* Judgement". 'Abdullah added, 'the Prophet recited the following verse from the holy Qur'an in support *of* this statement.

{As for those who sell the faith .... }

The Prophet said,

"A person who usurps the right of a Muslim, by swearing (falsely) will be condemned by Allah the Exalted to the hell and will be derived of Paradise. A man asked, "0 Messenger of Allah! Even if it may be a small thing?" he the Prophet -answered, "Even if it be the (smallest) twig *of a bush- tree."*[3]

Abu Dhar narrated the Prophet say,

"There are three people whom Allah will not talk to on the Day of Judgement, look at, or exonerate, and there is *a painful chastisement for them* ". *They failed and they lost who are these persons, Allah's apostle?*

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[1] *AI-Ghamus* oath is the false oath taken by somebody intentionally to mislead and cheat people. So, it dips him into the Fire. Translator.

[2] Reported by AI-Bukhari and Muslim.

[3] Reported by Muslim.

Upon this the Prophet remarked, "They are the draggers of lower garment, those who remind others of their favors, and the seller of goods by false oath." [1]

The Prophet also said,

"*The biggest sins are: to join others in worship with Allah, to be undutiful to one's parents, to kill somebody unlawfully, and to take (a false) oath- "AI-Ghamus*"[2]

Of the forbidden oaths is swearing by other than Allah, such as: the Prophet, the *Ka'bah,* the angels, heaven, water, life, honesty, souls, the sultan's life, or his favor, or by someone's grave.

The Prophet said,

"Lo! Allah forbids you to swear by your fathers, so whosoever has to take an oath, he should swear by Allah or keep silent."[3]

He said too,

"Do not swear by idols, nor by your fathers."[4]

"Whosoever swears by his honour is not from amongst us." [5]

"Whosoever takes an oath that if he does such and such act, or he is wrong, he may go out of Islam, then if he should turn out to be a liar he will be as he said (swore) and if he is proved to have spoken the truth then he will not come back to Islam without a stigma." [6]

Ibn 'Umar heard a man swearing by *K'abah.* Thereupon he said to that man, "Do not swear by other than

Allah for I have received the Prophet's words which concluded,

"Whosoever swears by other than Allah has indeed disbelieved in Allah and ascribed partners to Him."[7]

By "disbelieved and ascribed partners to Him." some interpreters assimilate it as referring to the misdeed of the sin.

The Prophet said,

"Hypocrisy stands for polytheism."[8]

He also said,

"A person who takes an oath and swears (by error):" By Lat and "Uzzah", should at once affirm:" there is no god save Allah."[9]

Among the newly guided companions of the Prophet were some who spontaneously happened to use

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[1] Reported by Muslim.
[2] Reported by AI-Bukhari
[3] Reported by AI-Bukhari.
[4] Reported by Muslim
[5] Reported by Abu Dawud.
[6] Reported by Ibn Majah.
[7] Reported by At- Tirmidhi and Abu Dawud.
[8] Reported by As-Sakhawi in *AI-Maqasid AI-Hasanah*
[9] Reported by AI-Bukhari and Muslim.

Al-Lat and *A1- Uzzah* as oaths. To them the Prophet gave a commandment to declare:" There is no god but Allah", as an expiation for what they have said.

26) Taking People's Property Through Falsehood

Injustice may be exercised by stealing people's property, beating and *insulting* them, or by violating and overbearing the weak persons.

Allah, Almighty says,

{*Think not that Allah doeth not heed the deeds of those who do wrong. He but giveth them respite against a day when the eyes will fixedly stare in horror, they running forward with necks out stretched, their heads uplifted, their gaze returning not towards them, and their hearts a (gaping) void!*

So, warn mankind of the day when the wrath will reach them: then will the wrong doers say, "0 Lord! Respite us (if only) for a short time: we will answer Thy call, and follow the Messengers!"

"What were ye not want to swear aforetime that ye should offer no decline? And ye dealt in the dwellings of men who wronged themselves, and you were clearly shown how we dealt with them, and we put forth (many) parables in your behoof}

(Ibrahim:42-45)

He, the Almighty also says,

{*The blame is only against those who oppress men with wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a chastisement grievous.*} (Ash-Shura: 42)

He Almighty says too:

{And soon will the unjust know what vicissitudes their affairs will take!} (Ash-Shu'ara': 227)

The Prophet (pbuh) said,

"Verily Allah postpones taking any action against a tyrant (so that the cup of his sins may get full) and thereafter when he takes him to task, He will not let him escape." Then he Prophet recited, {Such is the chastisement of thy Lord when He chastises communities in the midst of their wrong: grievous, indeed, and severe is His chastisement.} [1] (Hud:l02)

The Prophet (pbuh) says,

"Whosoever apprised another person concerning his reputation or anything else, he should beg him for forgiveness before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on." [2]

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[1] Reported by AI-Bukhari and Muslim
[2] Reported by AI-Bukhari and Ahmad.

Allah Almighty says in a Holy *hadith,*

"0 my servants! I have made oppression forbidden on my part, so do not oppress each other."[1]

The Prophet asked his Companions, saying,

"Do you know who is a pauper? The Companions replied that a pauper is a person who had no money or property. The holy Prophet elucidated the point, saying, a pauper from among my followers "Ummah" is one who will come on the Day of Judgement with a good record of Salah "Prayer" and "Sawm" Fasting and "Zakat", "the poor-due" but also abused somebody, slandered against somebody, usurped the goods of another person, had killed someone or beaten yet another person. Then, all the oppressed persons will receive a part of the aggressor's good deed- (as a compensation). Should they fall short of his aggression, then the aggrieved person' sins and misdeeds will be transformed from them to him, and he will be thrown into the fire (Hell)." [2]

He also said,

"Beware, from the curse of the oppressed as there is no screen between his invocation and Allah." [3]

And

"Whoever usurps even one span of the land of somebody, his neck will be encircled with it down to the seven earths on the Day of Resurrection." [4]

Allah the Almighty is quoted in a holy tradition, saying,

"My anger is so agitated against those who oppress another person that has none for support except Me."[5]

Some of the righteous ancestors were always reciting, "Do not oppress the weak persons lest you might be of the most violent of the strongest ones."

Abu Hurairah was quoted saying, "Verily, the bustard dies in its nests fearing from the oppressors.

The Torah states, "Someone calls from behind the Path *(Sirat),* "O tyrant oppressors! O damned luxuriant! Allah, indeed, swears by His Might and Majesty that no oppressor will tread that path this Day- (Day of Doom).

Jabir narrated,

"When the people who had migrated to Ethiopia came back home and met with Allah's Apostle, he asked them saying, "Would you, please, inform me with some of the wonders you have experienced in the Ethiopian territories?" Whereupon some young men replied, "We would, O Allah's Apostle". They added, "While we were sitting, an old monastic woman bearing a jug of water on her head passed by us. Then, an Ethiopian young boy appeared and put his hand at her back and pushed her. As a result, she fell and her jug broke. When she stood up she angrily rebuked him saying," "0, treacherous! When Allah sets up His

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[1] Reported by Muslim.
[2] Reported by Muslim and At-Tirmidhi.
[3] Reported by Muslim.
[4] Reported by AI-Bukhari.
[5] Reported in *AI-Muqasid AI-Hasanah.*

Throne, assembles the former and latter (generation), and when hands and feet shall confess what they had produced, then you will realize the (consequences of that) situation between you and me before Him (Allah)"

The narrator said, "Allah's Apostle commented, crying, "She really spoke the truth: how does Allah bless people whose weak persons can not retaliate from the strong ones ."[1]

The Prophet said,

"Five (persons) deserve Allah's wrath and He has the full choice to chastise them in this world, or to adjourn their case to the Hereafter so that they shall return to the HellFire:

a) A people's ruler who receives his full right of his subjects but does not fulfill their rights from himself or guard them against himself,

b) A people's commander whom they obey but he does not observe equality between the strong and the weak, and he talks in vain,

c) *A man who does not bid his wife and children to fulfil their duty to Allah, or teach them the affairs of their religion,*

d) A man who has engaged the services of someone but did not pay him and
e) A man who consummated marriage with a woman but did not grant her a dowry." [2]

'Abdullah Ibn Salam related, "After Allah the Almighty had perfected the creation of mankind, they got up on their feet and directed their gazes towards the sky, saying, "O Lord! Whom would you give your help?" Allah declared, "I would grant My Help upon the offended until he gets his due right."

W ahb Ibn Munabih narrated, "A tyrant king had built a palace for himself. Later, a poor old woman came and made a small hut of twigs beside the palace to reside therein. One day, while the king was wandering round the palace, he saw the hut. Angrily, he asked his servants, "Whose hut is this?" Once he was informed that it was owned by a poor woman, he gave a command to remove it. As the poor woman came and saw her hut in ruins, she questioned with sorrow, "Who has demolished my hut?" She was answered, "It was the king". At this moment she directed her face forward the sky and invoked Allah, saying, "O Lord! I was actually absent (when my hut was destroyed) but You are never absent!" At the time of her *Du'a'* Allah revealed to Gabriel to turn the palace upside down."

Khalid Ibn Barmak along with his son had once suffered imprisonment. Remembering the past days, the son said, "O father! After the luxuriant days we had, now we are in jail". His father replied, "O son! We paid no attention to the offender's invocation which Allah received and did not neglect".

Zaid Ibn Hakim related, "I felt timid before no one except one whom I have wronged, knowing that he has none to defend him except Allah. And he says to me, "Sufficient for me is Allah, Allah is (the Judge)

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[1] Reported by Ibn Majah.

[2] Its source is unknown.

between you and me."

Abu Umamah related, "On the Day of Judgement, the oppressors shall meet with their victims on the board of Hell. They shall recognize each other and remember their situation in this world. So, the offended would not allow their oppressors to pass unless they take of their good deeds (as compensation). If their good deeds ran out, the sins of the oppressed persons would be loaded on the oppressors."[1]

`Abdullah Ibn Unais narrated the Prophet say,

"Allah will gather his worshipers on the Day of Judgement bare-footed, naked and uncircumcised. Then, a caller whose voice would reach near and far says, "I am the sovereign, I am the Judge. None of the dwellers of Hell shall enter it, and none of the dwellers of Paradise shall enter it with a misdeed until I castigate upon him, even in regard to a slap 'and what is more." Allah says, {And not one will thy lord treat with injustice} (AI-Kahf:49)

Then, the Companions asked,

How could we retaliate, while we will be summoned bare-footed, 'O *Allah's Apostle?' He answered: 'By the good deeds and sins, which is a fitting recompense.' {And not one will thy lord treat with injustice.}"*[2]

Kisra, the king of the Persians, had adopted an instructor to educate and culture his child. As soon as the child had attained the highest level of refinement and education, the instructor brought him only to harshly beat him for no reason. The child committed this situation to his memory until he came of age and succeeded the throne of his father as a king. One day, he sent for his old instructor to inquire from him about the reason for which he beat him. The instructor said,' Your Majesty! Just as you have got the most refined manners of culture and merits, I became sure that you would succeed your father and be a king. Hence, I intended to let you taste beating and oppression so as to abandon it in dealing with your subjects". The little king replied "God bliss you!" He gave an order that he (the instructor) would be rewarded.

The Prophet said,

"The invocation of the offended person ascends through the clouds. And Allah responds to it saying, "By My Might and Sovereignty, I will give you victory, even after a while." [3]

Of the most detestable forms of Persian is procrastination in repaying one's due debts, while being able. The Prophet said,

"Procrastination (delay) in repaying debts by a wealthy person is injustice." [4]

"The delay in the payment of debt by one who can afford to pay is injustice that justifies his defamation and torture by the lender." [5]

Defamation means that the lender tells him in public that he has delayed the payment. Torture stands for legal imprisonment.

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[1] Reported in *At-Targhib wa At-Tarhib*
[2] Musnad of Imam Ahmad.
[3] Reported in *Majma' Al-Zawa'id.*
[4] Reported by A1-Bukhari.
[5] Reported by Abu Dawud and An-Nasai'.

To deprive a woman of her due dowry, expenditures and draping is a form of injustice. 'Abdullah Ibn Mas'ud says, "Each man and woman on the Day of Resurrection will be openly shown before all creatures, and it will be said, This is so-and-so. Let those who have a claim of something over him come and get it back". Hence, the Prophet said, "Women shall rejoice as they regain their due rights from their fathers, brothers or husbands. Then,' Abdullah Ibn Ma'sud recited, {*There will be no more relationships between them that day, nor will one ask after another}* (AI-Mu'minun: 101)

He added, "Allah will then be tolerant with him in regard to his Own due rights, but not so in the people's. Thereupon, such a man or woman will be set up and Allah will say to the owners of the rights "Come and take back your rights." Accordingly, Allah will command the angels, saying, "Take of his/her good deeds and give every right owner his/her due." In case such a man or woman is righteous and there is a little bit of his good deeds left behind, Allah will multiply it manifolds so as to admit him to Paradise. But if he was a wretched person, and nothing of his good deeds remains, the angels would say, "O Lord! His good deeds are over and he is still indebted, so, Allah will say, "Take of their sins and load on him." Finally, such a man will be cast into the Fire."

To employ a laborer and not to pay him is a type of injustice. The Prophet mentioned Allah say,

"I *will be an opponent to three types of people on the Day of Resurrection:*

a) One who makes a covenant in my name, but proves treacherous,

b) One who sells a free person and eats his price,

c) *And one who employs a laborer and takes full work from him but does not pay him for his labor."* [1]

The same rule is dispensed if a Muslim committed any injustices against a Jew or a Christian, for it is subject to Allah's saying, I am His opponent." It also applies if someone took an oath regarding a debt upon himself and he was lying.

The Prophet said,

"Allah has decreed the fire of Hell for a person who usurps the property of a Muslim through false oath and debarred him from Paradise." A Companion asked, "0 Messenger of Allah! Even if it is a worthless something?" The Prophet replied, "Even if it be the twig of a bush." [2]

Verily, the most abominable thing before a man's eye on the Day of Resurrection is to face the one whom he had oppressed in this life and who will sue for retaliation.

The Prophet said,

"Allah will definitely enforce the settlement of all the dues to those entitled to receive them on the Day of Judgement, even the wrong done to a hornless goat by a horned one will be redressed." [3]

The Prophet said,

"The first to dispute with each other on the Day of Resurrection are a husband and his wife. By Allah, her tongue will not speak but her hands and feet shall bear witness against her in regard to what she used to mar for her husband in this world. Whereas man's hands and feet shall be witnesses against him for what

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[1] Reported by AI-Bukhari and Ibn Majah
[2] Reported by At -Tirmidhi and Muslim
[3] Reported in *Majam' Al-Zawa'id.*

good and bad he has treated his wife with. Later, a man will face a similar position concerning his servants. On this occasion, no "Qirats" or "Dawaniqs" shall be available (as a compensation), but the oppressors good deeds shall be granted to the offended, and the offended persons' sins shall be loaded on the oppressors. Then, the tyrants would be brought in funnels and led to the fire."[1]

Shareih, the Judge, used to say, "The oppressors shall indeed, recognize the offender's right, for the oppressor is waiting for chastisement, while the oppressed will have victory and reward.

It has been even related that when Allah wills good for one of His servants, He sets him open to oppression by someone. One day, Taus AI- Yamani entered at Hisham Ibn AI-Malik and said to him, "Observe your duty towards Allah lest He may punish you on the Day of *(Adhan)* Call! Hisham asked, "What is the Day of *Adhan"?*

So, Taus recited Allah's saying,

{A Crier shall proclaim between them: "The curse of Allah is on the wrongdoers.}
(AI-' Araf: 44)

As a result Hisham got stupefied. Thereupon, Taus concluded, "This is merely the humiliation of the description, how shameful is the humiliation of the practical commitment." [2]

0 you who is content to be an oppressor! How many wrong deeds are yours? The prison on the Day of Judgment is Hell, and the Judge is the Truth (Allah).

Avoid being in the wrongdoers' presence, treating and helping them.

Allah says,

{And incline not to those who do wrong, or the fire will touch you, and you have no protectors other than Allah, nor shall you be helped.} (Hud:113)

Inclination here stands for being tranquil and pleased with them. In the exegesis of this verse Ibn ' Abbas commented, "Do not be over inclined to them in love, talking and attachment. AI-Sadiyy and Ibn Zaid assimilated it as, "Not to flatter the oppressors."

Akrimah added, "To obey and try to gain favor with them." Allah says,

{Bring ye up "It shall be said" the wrongdoers and their spouses, and the things they worshipped.}

(As-Saffat: 22)

The Prophet said,

"There will be commanders attended by servants , and suits who may do mischief and commit lying. Whosoever attaches to them, believed their lying and supported them in their injustice does not belong to me and I do not belong to him. And whosoever avoided their gatherings and did not associate with them belongs to me and I belong to him. "

He said too,

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[1] *AI-Du'afa'by* AI-Aqili.
[2] *AI-Jami' AI-Azhar.*

"Whosoever stands for an oppressor will be afflicted by him." [1]

Sa'id Ibn Al-Mussayyab mentioned, "Do not stare the wrongdoers in the face except with disapproval (against their misdeeds), lest your good deeds come to nothing."

Makhul Ad-Dimashqi related, "On the Day of Judgement there will be a caller who proclaims where are the oppressors and their assistants?" Accordingly, everyone who might have brought him ink, fill in their inkwells, or even get their pens nibbled will be gathered with them. Whereupon they shall be assembled together in a box of fire and be thrown in Hell."

One day, a sailor came to Suffyan Al- Thauri and said, "I sew the sultan's dresses. Am I then one of the oppressors' assistants? Suffyan replied, "You are, by this of the very oppressors. By the oppressors assistants are, even those who buy needles and thread."

The Prophet said,

"The first to tread the fire on the Day of Judgement are the worshipers who unjustly lash people with the order of the oppressors."

It is related that Allah revealed to Moses that his people should recite nothing of Allah's divine revelation. The reason was that Allah (was angry with them and) always mentions whoever invokes Him. Allah's mentioning of them was by way of cursing them."

He also said,

"Let none of you remain indifferently witnessing a situation wherein an innocent person is wrongfully treated and beaten. For, the curse of Allah then inflicts whomsoever attend but did not defend him." [2]

He said too,

"The angels have raised a dead man from his tomb and said to him.
"We are going to beat you with a hundred blows. So, he kept interceding with them until the number decreased down to only one blow. Once they hit him, the tomb got ignited. Then he asked the, "Whey did you hit me". They answered "you have observed a Prayer without performing the vital ablution, and you have witnessed a wronged man but did not help him." [3]

Such is the state of an able man who denied supporting an offended person. Then, what about the oppressors themselves?

The Prophet said,

"Help your brother whether he is an oppressor or oppressed person. A companion asked, "Messenger of Allah! (It is true) I will help him if he is an oppressed person, but please, tell me how I am to help him if he happens to be an oppressor!" The Prophet answered, "Prevent him from doing injustice. Because preventing him from committing aggression is a help to him." [4]

One of the pious scholars related, "A man who was used to serve the supporter and tax collectors came to

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[1] *AI-Jami' AI-Saghir.*
[2] Reported in *Majrna' AI-Zawa'id.*
[3] Reported in *At-Targhib waAt-Tarhib.*
[4] Reported by A1-Bukhari and Muslim.

me in my dream. He appeared in a very miserable state. I asked him, "How are1you?" He answered, "Very bad." I said, "Where were you led?' "To the chastisement decreed by Allah." He replied, "I questioned him further, "How do the wrong-doers fell before Him (Allah)?" He answered, "Have not you recited Allah's saying,

{And soon will the unjust know what vicissitudes their affairs will take!} (Ash-Shu'ara': 227)

Someone related saying, "I saw a man whose arm was amputated, loudly announcing, "Let each person who has witnessed me act unjustly against none!" I approached him and said, "O brother! Tell me, please, about your case!" He replied, "My case is so astonishing. I used to serve the suppressors. One day, I came across a fisherman who had just caught a big fish that appealed to me. I ordered him to give it to me, but he refused. He said he would sell it and get some food for his children. So, I hit him violently, got the fish and left ahead.

While I was walking down the street, with the fish in my hand, it bit my thumb so severely. When I got home, and as I set it down on the table, it hit my thumb once again so painfully that I could not sleep that night. My hand began to swell. In the morning, I went to a doctor to check it, and he told me that my thumb suffered from gangrene and it has to be cut off, lest the infection might reach the rest of my hand. So, I let him cut my thump off. After a while, my hand started to hurt me so much, and I was advised to cut it off, and I did. Bit by bit, the gangrene took me so ill that I had to amputate my whole arm up to the scapula.

When I mentioned this story to some people they commented saying if I had gone from the beginning to the fisherman and asked him to pardon me I would not have suffered all this fatigue. And they bade me to go at once after that fisherman and beg his forgiveness.

I left right away searching of him until I found him. Whereupon I kneeled down kissing his feet asking for his tolerance. He said to me, "Who are you?" I answered, "I am the man who had unjustly taken away your fish." Then, I got him acquainted with what happened to me.

As he saw my arm he wept deeply and said, "O brother! I have pardoned you."

I asked, "Have you invoked Allah against me when I took your fish?' he replied, "yes! I supplicated to Allah saying, "O Lord! That man has unjustly abused his strength and deprived me of what You have provided for me. So, let me, please, observe Your Might by punishing him!"

At this moment I said, "O sir! You have indeed got your demand, and I will never serve the transgressors as long as I am alive."

27) Collecting Taxes[1]

Allah says,

{*The blame is only against those who oppress men with wrongdoing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a chastisement grievous.*}

(Ash-Shura: 42)

The tax collector is one of the closest supporters of the oppressors. Rather he may be of the oppressors. He takes what is not lawful to him and gives it to those who do not deserve it. Hence, the Prophet declared,

"The tax collector will not tread Paradise." [2]

Concerning the woman who has turned to Allah in repentance, as she had committed adultery, the Prophet said,

"She has turned to Allah in repentance in such a manner that if observed by an unjust tax collector he would be forgiven or it would be accepted." [3]

The unlawful tribute collector is compared to the high way robber. Moreover, the one who collects the tax, the one who serves as a witness to it, and the one who usurps it are all alike in being partners in this wrongdoing.

He also said,

"No flesh fed by ill-gained property will be admitted to Paradise. But rather, it would be flying in Hell." [4]

The ill-gotten property is the detestable wealth which puts its owner to shame, and is mentioned by Imam Al-Wahidi in his exegesis of Allah's saying,

{*Say! Never are the good and the bad alike.*}

(Al-Ma'idah: 100)

Jabir related,

"A man came to the Prophet and said, "0 Allah's Apostle! Wine was my trade business that fetched me much money. So, would that money benefit me if I employed it in Allah's cause?" The Prophet replied, "If you were to spend it in performing Pilgrimage, in Allah's way, or in alms-giving, it would avail you no benefit, for Allah is good and accepts only what is good". In confirmation to this Allah revealed, {Say! "Not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle you.} (Al-Ma'idah:100)"[5]

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[1] *The collector* is the one who collects the taxes from sellers in the market in pre Islamic times. Translator.
[2] Reported by Abu Dawud
[3] Reported by Muslim.
[4] Reported by At-Tirmidhi and is mentioned in *Musnad* of Imam Ahmad.
[5] Reported by Al-Asbahani.

Ata' and AI-Hasan interpreted this verse as referring to both the lawful and the unlawful things.

28) The Consumption of *Haram*

Allah, Glorified and Exalted be He, cautions us saying,

{And do not eat up your property among yourselves for vanities.} (AI-Baqarah: 188)

The verse means that Muslims are commanded by Allah to avoid taking the property of each other's through illegal means. Abdullah Ibn `Abbas (may Allah be pleased with them both) said, "What is meant in the verse are the false oaths through which a person takes the property of another with no right."

The consumption of *Haram* is of two kinds:

1) Taking another's property through oppression such as in cases of treachery and robbery.

2) Taking other's property through unlawful forms of sports and games such as gambling and the lottery.

The Messenger of Allah (pbuh) has condemned the consumption of the *Haram* in many *hadiths.* Here, we will quote the following *hadiths* to explain the gravity of this heinous sin:

The Messenger of Allah (pbuh) said,

"Some people spend Allah's wealth (i.e., the Muslims' wealth) in an unjust manner; such people will be put in the Hell on the Day of Judgment."[1]

"*... Then he mentioned (the case of) a man who, having journeyed far,* is *disheveled and dusty and who spreads out his hands to the sky saying, 0 Lord! 0 Lord! While his food* is *unlawful, his drink unlawful, his clothing unlawful, and he* is *nourished unlawfully, how can he be answered?"* [2]

Anas (may Allah be pleased with him) said to the prophet (peace and blessing be upon him) '0 Messenger of Allah! Supplicate to Allah for me to make my *Du'a'* acceptable." The Messenger (pbuh) replied,

"0 Anas! To have an acceptable Du'a', you should eat only the Halal (Lawful) since a person may be deprived of his D~t'a' being answered for forty days because of eating a mouthful of Haram food." [3]

"Allah has decreed your behavior as He has decreed your provision. Surely, Allah grants the joys of this world to those whom He loves and those whom He loves not, but He does not grant religion except to those whom He loves. Therefore, those who are blessed with religion receive Allah's Love. Assuredly, no one earns Haram money but what he spends, gives as charity or leaves behind will be his fuel in Hell-fire. Verily Allah does not obliterate evil by means of evil, but He obliterates evil by means of good. ."[4]

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[1] Reported by AI-Bukhari.
[2] Reported by Muslim.
[3] Reported by AI-Asfahani in *Al-Targhib.*
[4] Reported by Ahmad in his *Musnad.*

"This worldly life is *joyful and attractive. Therefore, whoever earns property through lawful means and spends it in a legal manner, Allah will reward him with Paradise. On the other hand, whoever earns property through unlawful means and spends it in illegal ends, Allah will make him dwell in the abode of humiliation (Hell). Some people also spend Allah's wealth in an unjust manner according to their whims,. Such people will be put in the Hell on the Day of Judgment."*[1]

"Whoever pays no attention to the sources of his money, Allah will not concern about which gate he would enter Hell-Fire."

Abu Hurairah (may Allah be pleased with him) reported a *hadith* that reads,

"To fill his mouth with dust is better to a person than putting Haram things in it." [2]

Yusuf Ibn Asbat (may Allah bestow mercy on him) said, "When a young man dedicates his life to worship, Satan asks his assistants about the source of his livelihood. If it is *Haram,* Satan says, 'Don't bother about his worship and dedication for his consumption of the *Haram* is sufficient to make his work null and void.'" This means that worship will be of no avail when the worshiper insists on eating *Haram.* This meaning is maintained by the aforementioned *Hadith* that,

"... *A man who, having journeyed far, is disheveled and dusty and who spreads out his hands to the sky (saying),* 'O *Lord! O Lord!' while his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished unlawfully, how can he be answered?"* [3]

It is reported in the *hadith* that,

"Every day and night, an angel calls upon people from above Jerusalem,

'Whoever indulges in eating Haram, Allah will never accept his optional or obligatory acts of worship."

'Abdullah Ibn AI-Mubarak said, "Keeping myself clean from consuming a doubtful dirham is more charitable to me than giving 100,000 dirhams in charity."

The Prophet (pbuh) said,

"When the pilgrim, who journeys to Hajj, by Haram money, says. 'Here I am! At your service." Our Lord, here I am! At your service. Allah will say to him, "your calling is rejected and your Hajj is valueless."[4]

He (pbuh) also said,

"Whoever purchases a garment by ten dirhams which contain a Haram dirham, Allah never accepts his prayer as long as he wears this garment."[5]

Wuhaib Ibn AI-Ward said, "If you were to stand in Prayer equally as this column stands in the mosque, it would be of no avail until you take care about your livelihood, i.e., to verify what is lawful from what is *Haram."*

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[1] Reported by Ibn Hibban.
[2] Reported by Ahmad in his *Musnad*
[3] Reported by Muslim.
[4] Reported by lbn Hajar Al-Hajthami, *Majma' Al-Zwa'id*
[5] Reported by Ahmad.

Ibn 'Abbas (may Allah be pleased with them both) said, "Allah never accepts the Prayer of a man who feed on *Haram* until he repents."

Similar to the one who spends unlawful money in disobedience of Allah is the one who purifies his garment by urine. Assuredly, only water can purify one's garment just only as the lawful can obliterate sins."

'Umar (may Allah be pleased with him) said, "We used to abstain from nine tenths of *Halal lest* it may contain a *Haram."*

Ka'b Ibn 'Ayrah (may Allah be pleased with him) reported the Messenger of Allah (pbuh) to have said,

"A *body that is nourished unlawfully will not enter paradise."* [1]

Zaid Ibn Arqam reported that, "Abu Bakr had a slave who used to give him some of his earnings. Abu Bakr used to eat from it. One day he brought something and Abu Bakr ate from it. The slave said to him, 'Do you know what is this?' The slave said, 'Once, in the Pre-Islamic Period of ignorance I told somebody's future though I did not know this knowledge of foretelling but I cheated him, and when he met me, he gave me something for that service, and that is what you have eaten from. Then Abu Bakr put his hand in his mouth and vomited whatever was present in his stomach." Later on, Abu Bakr was asked, "O Abu Bakr! Have you done all this because of a *Haram* mouthful?" He replied, "By Allah! If I were to perish myself to get this mouthful out of me, I would have no hesitation to do so because I heard the Messenger of Allah say,

'Everybody that is nourished unlawfully, Hell would be his abode." [2]

However, the Muslim scholars state that the consumption of *Haram* includes various major sins such as treachery, oppression, robbery, usury, taking the orphan's property with no right, false witness, bribery, deception, gambling, sorcery, foretelling, adultery, fornication, and the practice of wailing, lamenting and showing excessive grief for the dead.

The Messenger of Allah (pbuh) said,

"On the Day of Judgment, there will come some people with righteous deeds which are as huge as the Mount of Tuhamah. These righteous deeds would be soon scattered and invalidated. Consequently, those people would be thrown into Hell-fire." The Companions (may Allah be pleased with them) wondered, "0 Messenger of Allah! How would this happen!" He (pbuh) replied, "Those people used to perform Prayer, fast, gives Zakah and offer Hajj, but they used to consume Haram so Allah invalidated their righteous deeds."[3]

It is narrated that a righteous man was seen in a vision after his death and was asked about his affair.

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[1] Reported by AI- Tabarani

[2] Reported by AI-Bukahri.

[3] Reported by AI-Tabarani.

Thereupon this man explained, "Fine! But I have been prevented from entering Paradise because of a needle which I borrowed in my life and did not give it back to its owner."

29) Suicide

Allah Most High states,

{And kill not one another. Surely, God is *Compassionate to you, but whosoever does that in transgression and wrongfully, him We shall certainly roast at afire! and that for God* is *an easy matter.}*

(An-Nisa': 29-30)

In his explanation to these two verses, AI-Wahidy stated, {*And kill not one another,}* Muslims are prohibited to murder each other because they are adherents to one religion, Islam. Therefore they are like a single person. This is the opinion of Ibn `Abbas and the majority of scholars. However other scholars are of the opinion that the prohibition in this verse is restricted to suicide. To support their opinion, the latter group of scholars quotes the following " Abu Mansour Ibn Muhammad AI-Mmsuri narrated' Arnr Ibn AI-`Aas saying, "In the battle of *Zatt Al-Salasil,* I had a wet dream on a cold night. The weather was so cold that I feared becoming ill if I had had a shower. Therefore, I performed dry ablution *(Tayamum)* and led my companions in the Dawn Prayer. On our return to Medina, the Prophet (pbuh) said to me, 'O `Arnr! "Have you led your companions in Prayer while you were in a state of major impurity?" Then I responded, "O Messenger of Allah! I read the verse, {*And kill not one another! Surely God* is *Compassionate to you.}* i.e, he had not had a shower lest it would bring his life to an end. On hearing this, the Messenger of Allah (pbuh) smiled and kept silent."[1]

This incident has a clear indication that' Arnr (may Allah be pleased with him) grasped the meaning of the verse as a reference to suicide and the Messenger of Allah (pbuh) did not deny this.

{*But whosoever does that,* ~ refers to all prohibitions that the Surah states from its beginning according to the saying of Ibn `Abbas (may Allah be pleased with them both). Other scholars, however, are of the opinion that the reference here is to the consumption of another's property with no right and unlawful murder.

{*In transgression and wrongfully,}* means that those who commit murder or suicide and rebel against the Laws of Allah.

{*Him we shall certainly roast in a Fire; and that for God* is *an easy matter.*}

Surely, Allah is the Omnipotent Who has Power to fulfill what He has promised or warned.

On the authority of Jundub Ibn 'Abdullah (may Allah be pleased with him) the Messenger of Allah (pbuh) said,

"There was amongst those before you a man who had a wound. He was depressed that he took a knife and cut his hand. The blood did not cease to flow until he died. Allah the Almighty said, 'My servant has forestalled Me, and I have forbidden paradise for him. ."[2]

Abu Hurairah (may Allah be pleased with him) reported that the Prophet (pbuh) said,

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[1] Reported by Abu Dawud.
[2] Reported by AI-Bukhari.

"Whoever purposely throws himself from a mountain and kills himself will be in the Hell-fire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will carry his poison in his hand and drink it in the Hell-fire wherein he will abide forever, and whoever kills himself with an iron weapon, he will carry that weapon in his hand and stab himself with it in the Hell-fire wherein he will abide forever."[1]

Thabit Ibn Al-Dahhak (may Allah be pleased with him) reported the Messenger of Allah (pbuh) to have said,

"He who killed himself with any thing in this world will be tormented with that very thing on the Day of Judgment. Both cursing the believer and charging him with disbelief is tantamount to killing him." [2]

It is also stated in the *Sahih* that

"The Messenger of Allah (pbuh) told his Companions about a man, who was wounded during a battle with the Prophet but he was not patient and he killed himself with the tip of his sword. The Prophet (pbuh) said *"that this man will to be among the people of Hell."* [3]

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[1] Reported by A1-Bukhari and Muslim.
[2] Reported by A1-Bukhari.
[3] Reported by A1-Bukhari and Muslim.

30) Telling lies

Allah Most High states,

{*Then let us earnestly pray and invoke the curse of Allah on those who lie!*}

(Al-'Imran: 61)

{Allah guides not one who transgresses and lies!} (Ghafir: 28)

{C*ursed be the conjecturers (the liars).}* (Al-Dhariyat: 10)

On the authority of Ibn Mas'ud (may Allah be pleased with him), "the Messenger of Allah (pbuh) said,

"Adhere firmly to truthfulness for truthfulness surely leads to righteousness and righteousness leads to Paradise, and a man is recorded with Allah as a sincere one as long as he is truthful. However, lying leads to immorality and immorality leads to the Hell-Fire, and a man is recorded with Allah as a liar as long as he lies."[1]

He (pbuh) also said,

"Three are the signs of the hypocrite, even if he prays, fasts, and pretends to be a Muslim: When he talks, he lies; when he makes a promise he breaks it; and when he is given a trust, he betrays it" [2]

In another narration it is reported on the authority of ' Abdullah Ibn 'Vmar that the Prophet (pbuh) said,

"Four traits if found together in a person make him a hypocrite. Whoever has one of these, possesses one of the hypocritical characteristics until he renounces it: When he speaks, he lies; when he draws a contract, he breaches it, When he makes a promise, he breaks it; and he abuses his opponents in time of dispute." [3]

AI-Bukhari reported in his *Sahih* the following *hadith* on the authority of Samarah Ibn Jundub (may Allah be pleased with him):

"The Messenger of Allah (pbuh) used to ask, "Did anyone of you see a dream?" So those whom Allah wished to tell would narrate dreams to him. One morning the Prophet (pbuh) said, "Last night two persons came to me in a dream and woke me up and said to me, 'Proceed!' I set out with them... And we came to a man laying flat on his back and another man standing over his head with an iron hook, and behold, he would put the hook in one side of man's mouth and tear off that side of his face to the back of the neck and

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[1] Reported by A1-Bukhari and Muslim.
[2] Agreed upon.
[3] Reported by AI-Bukhari and Muslim.

similarly tear his nose from front to back and his eyes from front to back. Then he turned to the other side of the man's face and did just as he had done with the other side. He hardly completed this side when the other side returned to its normal state. Then he returned to repeat what he had done before. I said to my two companions, 'Glory be to Allah! Who are these two persons?'... They said, 'This man is the symbol of the person who goes out of his house in the morning and tells so many lies that it spreads all over the world. '"

Allah's Messenger (pbuh) also said,

"The believer may be naturally disposed to any shortcoming except treachery and lying." [1]

Other *hadith* states,

"Beware of suspicion for suspicion is the most untruthful of speech."[2]

"There are Three types of people with whom Allah would neither speak to on the Day of Judgment, nor would He look towards them, nor would He purify them (from sins) and there would be a tormenting chastisement for them: The aged adulterer, the lying ruler and the destitute who is full of pride."[3]

"Woe to the one who tells lies to make people laugh. Woe to him, woe to him."[4]

False oaths are more heinous than the normal lying. Allah says about the character of the hypocrites:

{And they swear to falsehood knowingly.}

(AI-Mujadilah: 14)

Furthermore, the Messenger of Allah (pbuh) said,

"There are three people whom Allah will not speak to, look at, or exonerate on the Day of Judgment, and who will have a painful torment: he who withholds what he has of excessive water from a traveler in the desert, he who sells merchandise after Asr (Late Afternoon) swearing by Allah that he paid more for it than he actually did, and a man gives the pledge to a governor only for the sake of this world,' he will only be loyal if he gets something of this worldly life." [5]

The Messenger of Allah (pbuh) said,

"!t is a grievous treachery to tell your brother lies when he believes what you say." [6]

A *Hadith* states,

"Whoever claimed to have seen a vision while he is lying, on the Day of Judgment he will be commanded to tide two hairs which is impossible."[7]

The Messenger of Allah (pbuh) said,

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[1] Reported by AI-Bukhari.
[2] Reported by AI-Bukhari.
[3] Reported by Muslim.
[4] Reported by Abu Dawud and AI- Tirmidhi.
[5] Reported by A1-Bukhari and Muslim.
[6] Reported by Abu Dawud.
[7] Reported by AI-Bukhari and Muslim.

"The worst sin in the sight of Allah is the false witness."[1]

Ibn Mas'ud (may Allah be pleased with him) said, "A servant insists on lying until a black dot be stamped over his heart and so his heart would be stamped as a whole with black color. With Allah such servant would be recorded as a liar."[2]

The Muslim, therefore, is required to utter only the good words to be safe from error. Al-Bukhari reported on the authority of Abu Huriarah (may Allah be pleased with him) that the Messenger of Allah (pbuh) said,

"Whoever believes in Allah and in the Last Day should utter only good word or he should keep silent."

This agreed upon *hadith* indicates clearly that a person should not speak except with what seems to him as good.

Abu Musa (may Allah be pleased with him) said that, "I asked the Messenger of Allah, '0 Messenger of Allah! Who amongst Muslims is the most charitable?' He (pbuh) responded,

"The one who from his tongue and hands Muslims are safe."[3]

It is reported in the two *Sahihs* that,

"A servant may utter a word while he is unaware of its consequences, by it he would be thrown in Hell for a distance more far than the distance between the east and west."

Bilal Ibn Al-Harith Al-Muzani said the Messenger of Allah (peace be upon him) declared,

"A man may speak a word out of Allah's Pleasure while he is unaware of its fruits, by which Allah decree pleasure for that man until he meets Him. On the other hand, a man may speak a word out of Allah's wrath while he is unaware of its consequences, by which Allah decree for him displeasure until he meets Him. "

Once a righteous man was questioned about the number of Man's faults. Thereupon, he answered, "Man's faults are innumerable but I know 8000 faults. However, man can conceal these numerous faults through keeping silent with the exception of good speak.

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[1] Reported by AI-Bukhari and Ahmad

[2] Reported by Malik in *AI-Muwata'*.

[3] Reported by A1-Bukhari and Muslim.

31) The Dishonest Judge

Allah Most High says,

{*And if any fail to judge by what Allah hath revealed, they are unbelievers.*} (AI-Ma'idah: 44)

{And if any fail to judge by what Allah hath revealed, they are wrong-doers.}

(AI-Ma'idah: 45)

{*And if any do fail to judge by what Allah hath revealed, they are those who rebel.}*

(AI-Ma'idah: 47)

In his *Mustadrak,* AI-Hakim reported on the authority of Talhah Ibn 'Ubaid Allah (may Allah be pleased with him) that the Prophet (pbuh) said,

"Verily, Allah never accepts the Prayer of a judge who judges with what Allah has not revealed."[1]

AI-Hakim reported also in his *Sahih* on the authority of Brada, (may Allah be pleased with him) that the Messenger of Allah (pbuh) said, "The judges are of three types: One type will go to Paradise and the remaining two will end up in the fire of Hell. The judge who will go to Paradise is one who understands the truth and judges accordingly. One who judges unjustly after understanding the truth will go to Hell. Likewise, the judge who judges in ignorance also will go to Hell. The Companions then asked, "What is the guilt of the ignorant one?" He (pbuh) replied,

"Accepting the position of judge is his guilt until he gets a profound knowledge." [2]

On the authority of Abu Hurairah that the Messenger of Allah (pbuh) said,

"Whoever is appointed to be a judge as if he is slaughtered without a knife." [3]

AI-Fudail Ibn 'Eyad (may Allah bestow mercy on him) said, 'the judge should spend a day in his job and a day in weeping over his own self."

Muhammad Ibn Wasi' (may Allah best our mercy on him) said,

"On the Day of Judgment, the first of men who will be called to account are the judges."

'Aishah (may Allah be pleased with her) said, "I heard the Messenger of Allah say,

"On the Day of Judgment, the just judge would face a great trial that he wishes if he were not appointed to judge between people even in the division of a palm-date."[4]

`Ali Ibn Abi Talib (may Allah be pleased with him) said, "I heard the Messenger of Allah (pbuh) say, *'On the Day of Judgment, no ruler or judge but be brought before Allah, Exalted and Dignified be He, over*

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[1] Reportd by AI-Hakim.
[2] Reported by Al-Tirmidhi.
[3] Reported by Al- Tirmidhi
[4] Reported by Ahmad.

the Sirat, then his deeds will be made public. If he was a just, Allah will save him. On the other hand, if he was unjust, the Sirat will strongly tremble to the extent that this one's organs would be scattered,' the distance between each organ would be such and such long and he will fall into Hell-Fire. "

Makhul, moreover, said, "If I were to choose between holding the position of a judge and beheading, I would surely prefer beheading over holding this job."

Ayub Al-Sikhtiani further said, "The more knowledge the scholar get, the more their fear of holding the position of a judge increases."

Having told that Shuraih was appointed to be a judge, AI- Thawri commented, "They would corrupt the man."

It was narrated that Malik Ibn Al-Mundhir appointed Muhammad Ibn Wasi', to be the judge of Basra. When Muhammad objected, Malik warned him that he would flog him if he insisted on his objection. On hearing that Muhammad disclosed, "If you do, you will be a tyrannical ruler. However, I prefer humiliation in this world over the torment in the world to come."

Wahb Ibn Manabah said, "The more just the ruler is, the more blessing on his people Allah will descend."

A worker wrote to `Umar Ibn `Abd AI-`Aziz, "O 'Umar! The city of Hims has been destroyed and therefore it is in need of rebuilding." `Umar (may Allah be pleased with him) replied, "Fortify it with justice and clean its roads from oppression."

However, the scholars of Islam state that the judge should not utter a judgment when he is angry, anxious or nervous. Furthermore, if a man of ignorance or immorality is appointed to be a judge, he should resign and leave the office.

32) Bribery

Allah Most High says,

{*And do not eat up your property among yourselves for vanities, nor use it as a bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property.*}

(Al-Baqarah: 188)

Muslims are prohibited to bribe a judge or a public officer to unfairly obtain a decision in favor of one's self against a rival or to unlawfully consume the property of others while they are aware of the prohibition of this act.

On the authority of Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (pbuh) said,

"Allah's curse is on the one who offers the bribe and on the judge who accepts it." [1]

On the authority of 'Abdullah Ibn 'Amr (may Allah be pleased with him) that,

"The Messenger of Allah (pbuh) cursed the one who offers the bribe and the one who receives it."[2]

However, the Muslim scholars affirm that bribery is prohibited when it is aimed at consuming other's property or rights unfairly. Thus, if someone finds himself in a situation in which all avenues of redressing a wrong done him, or recovering a right which has been forfeited, are blocked except through the payment of a bribe, the sin of it will not be on him but on the recipient of the bribe.

Another narration of the *hadith* explains that

"The Messenger of Allah (pbuh) cursed also the one whoarranges for the payment of a bribe. "

Furthermore, what is mentioned above concerning the ruling of the one who offers a bribe applies to the one who arranges it, i.e., if it is aimed at obtaining fair ends, he would be sinless; and *vice versa.*

Gifts to officials are a form of bribery. Abu Umamah AI-Bahli (may Allah be pleased with him) said that the Messenger of Allah (pbuh) said,

"Whoever intercedes on behalf of his brother and therefore he offers him a gift, it would be nothing other than a grievous usury." [3]

Ibn Mas'ud (may Allah be pleased with him) said, "To accept a gift from your brother because of fulfilling his need is the precise meaning of consuming the forbidden things."

Once Masruq asked Ibn Zyad to assist him in removing a wrong inflicted upon him. Having assisted him, Masruq offered Ibn Zyad a slave as a gift. Zyad, on his part, rejected the gift saying, "I have heard Ibn Mas'ud say, 'Forbidden is the gift offered because of removing a wrong from a Muslim.) "He wondered, "O Abu' Abd AI-Rahman! Is not bribery restricted to offering a bribe to judges!" He replied, "This latter is a

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[1] Reported by At -Tirlllidhi.
[2] Reported by At- Tirlllidhi.
[3] Reported by Abu Dawud.

form of Shirk (association)."[1]

Once, a Christian man came to Imam Abi 'Amr AI-Awza'i (may Allah bestow mercy on him), who was living in Beirut, complaining of the ruler of Ba'labak and asking him to send to the ruler ordering him to stop from doing wrong to the Christian man. However, the Christian man brought with him a bottle of honey as a gift to Abi 'Amr. Therefore, Abi 'Amr commented, "If you wish I would refuse your gift and send to the ruler of Ba'labak ordering him to stop from oppressing you; and if you wish I would accept your gift. Imam' Abi 'Amr send to the ruler of Ba'labak to reduce the amount of Kharaj (land-tax) from the Christian. Consequently, the Christian took the letter and his bottle of honey and traveled to the ruler of Ba'labak. Having read the letter of Abi ' Amr, the ruler reduced 30 Dirhams from *Kharaj* of the Christian man.

[1] Mentioned by A1-Haithami in in *Magama' Al-Zawa'd.*

33) Women Imitating Men and *Vice Versa*

The Messenger of Allah (pbuh) declared,

"Allah curses men who imitate women and women who imitate men."[1]

In another narration,

"May Allah curse the masculine woman." [2]

It means that the woman who behaves like men. He (pbuh) also said,

"May Allah curse the effeminate man and the masculine woman." [3]

On the authority of Abu Hurairah (may Allah be pleased with him) who said that the Messenger of Allah (pbuh) said,

"Allah curses a woman who wears a men's clothing and a man who wears a woman's dress."[4]

When woman wears a man's clothing, she will incur Allah's curse upon herself and her husband as long as he does not rebuke her or try to discipline her character. The husband, in Islam, is responsible about disciplining and teaching his wife as the Glorious Qur'an commands,

{O *ye who believe! Save yourselves and your families from a fire whose fuel is men and stones.]*

(AI- Tahrim: 6)

The Messenger of Allah (pbuh) stressed this fact saying,

"Each of you is a guardian and responsible about his subjects: The man is a guardian over his household and will be asked about them on the Day of Judgment."[5]

He (pbuh) said further,

"Men would be perished because they obeyed women (in vanity)."[6]

Abu Hurairah narrated that the Messenger of Allah (pbuh) said,

"!t will not be a witness for two types of people who are destined for the Hell-fire: People with whips like the tails of cows, who beat the people (i.e., tyrannical rulers who are the enemies of their own people), and women who although clothed, are yet naked, seducing and being seduced, their hair styled like the tilted humps of camels. These will not enter the Garden nor its fragrance even reach them, although its fragrance reaches a very great distance." [7]

The *hadith* depicts these women with clothed and naked ones meaning that although they are clothed by Allah's gifts, they are naked because of their ingratitude. Other scholars hold that the Messenger

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[1] Reported by AI-Bukhari.
[2] Reported by Abu Dawud.
[3] Reported by A1-Bukhari.
[4] Reported by Abu Dawud.
[5] Reported by AI-Bukhari.
[6] Reported by Ahmad
[7] Reported by Muslim.

of Allah (pbuh) described such women as being clothed, yet naked, since they wear clothes which fail to cover the body and which are transparent, revealing what is underneath.

Such women are further described as seducing and being seduced, meaning that they behave and walk in seductive and sensuous manner. They disobey Allah and call others to do so.

The Messenger (pbuh) likened their hairstyle to the humps, special breed of camel which has very large humps, because they put up their hair in a beehive shape from the middle of their heads.

Nafi' said, " Once Ibn `Umar and 'Abdullah Ibn `Arnr were sitting with Al-Zubair Ibn `Abdul-Muttalib when a woman driving a flock of sheep and shouldering an arrow came to them. 'Abdullah Ibn `Umar asked, "Are you man or woman?" She said, "A woman." Thereupon 'Abdullah said to his companions, "Surely, Allah curse the women who imitate men and men who imitate women."[1]

Thus, the display of women's attractions is a cause for incurring Allah's curse. This display may take various forms like exposing the ornament such as gold and pearls from under the head-covering, wearing revealing and sexy clothes, using of fragrant perfumes, etc. unfortunately, most of women today are accustomed to these immoral fashions.

By the same token, the Messenger of Allah (pbuh) stated,

"I *looked at Hell-fire and saw the majority of its inhabitants are Women. "He (pbuh) disclosed further,* "I *left no harmful trial to men than women."*[2]

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[1] Reported by AI-Bukhari.

[2] Reported by Muslim.

34) The Pimp and the One Who Permits his Wife to Fornicate

Allah Most High says,

"The adulterer cannot have sexual relations with any but an adulteress or an idolatress, and the adulteress, none can have sexual relations with her but an adulterer or an idolater; to the believers such a thing is forbidden." (An-Nur: 3)

On the authority of 'Abdullah Ibn 'V mar (may Allah be pleased with him) that the Prophet (pbuh) said, *"Three persons shall not enter Paradise: The one who is disobedient to his parents, he who lets his wife to fornicate with another, and the woman who imitates men."*[1]

He (pbuh) also said,

"Three persons are prevented from entering Paradise (by Allah): The drunk, the one who is disobedient to is parents and the pimp who supports the immorality of his wife."[2]

Someone who suspects his wife if indecency but pretends not to know because he loves her is not as bad as someone who actually pimps for her. There is no good in a man without jealousy for his rights.

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[1] Reported by AI-Hakim

[2] Reported by AI-Nasa'i.

35) Marrying Solely to Return to the Previous Husband

Ibn Mas'ud (may Allah be pleased with him) said that

"The Messenger of Allah (pbuh) cursed the man who marries a women after her divorce solely to permit her first husband." [1]

However, this ruling comes in accordance with the opinion of all men of profound knowledge like 'Umar Ibn AI-Khattab, 'Uthman Ibn 'Affan, 'Ali Ibn Abi Talib and the jurists of the successors. It is reported also by Imam Ahmad in his *Musnad* and An-Nasa'i in his *Sunan* with *sahih* transmission.

Ibn 'Abbas (may Allah be pleased with him) said that the Messenger of Allah (pbuh) was asked about the ruling of the one who marries solely to permit the first husband to return to his divorced wife, whereupon he said,

"No (it is not a legal marriage), the legal marriage should be founded on wish and desire. No marriage is permitted which is based on deception or contradiction to Allah's Book. Satisfaction of sexual desires is a condition for legal marriage."[2]

'Uqbah Ibn 'Amr said that the Messenger of Allah (pbuh) once asked, "Would I tell you about the hired billy goat?" "Yes: O Messenger of Allah!" the people said. He (pbuh) explained,

"It is the one who marries solely to permit the first husband to return to his divorced wife. Verily, Allah Most High cursed this one and the former husband as well."[3]

Once a man said to Ibn 'Umar (may Allah be pleased with them) "I have married a woman with the intention of permitting her first husband to remarry her. However, I have done so without the knowledge of the previous husband and he did not command me to do this. Is there any wrong?" Ibn 'Umar (may Allah be pleased with them both) replied, "Oh, it is not legal. Permissible marriage should be based on complete desire, if you wish, you could hold her and if you wish you could divorce her. In the lifetime of the Prophet (pbuh), we used to consider the like of your marriage as illicit sexual relation."

Moreover, there are many narrations and reports that condemn the act of marring a woman solely to return to her first husband. The following are some of these narrations:

AI-Thram and Ibn AI-Mundhir narrated that 'Umar (may Allah be pleased with him) said, "I would stone to' death the one who marries to permit the previous husband to return to his divorced wife. I would also stone to death the first husband."

'Umar (may Allah be pleased with him) was asked about marring a woman to permit her to return to the previous husband, whereupon he said, "It is an illicit sexual relation."

'Abdullah Ibn Sharauk AI-`Amri said, "I heard Ibn 'Umar (may Allah be pleased with them both) when he was asked about a man who divorced his wife (his uncle's daughter) and someone else wanted to marry

[1] Reported by At-TimJidhi.
[2] Reported by Ibn Majah.
[3] Mentioned by Ibn Hagar in *Majma' Al-Zawaid* and reported by Ibn Majah.

her to permit the former husband to remarry her. Ibn 'Umar (may Allah be pleased with him) explained, 'The former and latter are adulterers even if the marriage lasted for 20 years. However, the knowledge of the former husband by the aim of the marriage is the main criteria of incurring curse upon himself."

A man asked Ibn 'Abbas (may Allah be pleased with him), "My uncle's son has divorced his wife and so he became regretful." Ibn `Abbas declared, "Your uncle's son disobeyed Allah and, therefore, he was inflicted with regret, whereas he obeyed Satan who will not relieve him." The man asked more, "What do you say in a man who wants to marry her to permit him to remarry her?" He disclosed, 'He, thus, seeks to deceive Allah, but it is Allah who deceives him."

Ibrahim An-Nakh'i stated, "If the first husband, the second husband, or the woman intends to marry solely to permit the first husband to remarry his divorced wife, the marriage will be illegal."

Sa'id Ibn AI- Musaib said concerning this issue, "It is prohibited in Islam."

However, Malik Ibn Anas, Al-layth Ibn Su'd, Sufyan AI- Thawri, Imam Ahmad and other great scholars are of the same opinion. Iman Shafi'i considers the contract of marriage, in which one is compelled to divorce his wife to permit her former husband to remarry her, is null and void.

36) Not Freeing Oneself of All Traces of Urine

Almighty Allah says

{*And thy garments keep free from stain!*}

(AI-Mudathir: 4)

On the authority of Ibn 'Abbas (may Allah be pleased with them both) who said that the Prophet (pbuh) passed by two graves and said,

"The two are being tormented, and not for anything excessive: one of them did not free himself of traces of urine, while the other was a talebearer."[1]

The Messenger of Allah (pbuh) said also,

"Purify yourselves from the remaining dirty after urination, for most of the torment in the grave is inflected because of inattention about this matter."[2]

Assuredly, the acceptance of prayer depends on purifying one's clothing and body from dirty.

In his *Al-Hilyah,* AI-Hafiz Abu Na'ifm reported on the authority of Shufai Ibn Mati' AI-Asbahi that the Messenger of Allah (pbuh) said,

"Four men would increase the harms of the people of the Hell-fire; moving from the Hamim and the Jahim (different places in Hell-fire) and pleading for woe and destruction. The people of Hell would ask one another why those men increase our harm." He (the Messenger) said, "One of the four men is being put in an ark of heated stones, the second one dragging his bowels, the third one vomiting blood and pus while the fourth one is eating his flesh. Then the first one who is being put in on ark of heated stones would be asked about his guilt. Thereupon he would say I used to consume the property of others and my life come to one and without repaying those rights to its people. The same would be done with the second who would explain that he used to neglect washing the remaining dirty off his body after urination. The same would be done with the third one who would declare that he used to enjoy the evil utterance as he enjoys the immoral acts. The same, also, would be done with the fourth who would disclose that he used to backbite and slander others." [3]

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[1] Reported by AI-Bukhari
[2] Reported by Ad-DarQutni.
[3] Mentiond by Abi Abd Ibn Ad-Dunijah in the book of *As-Samt.*

37) Showing off in Good Work

Allah Most High describes the hypocrites saying,

{When they stood up to prayer, they stand without earnestness, to see of men, but little do they hold Allah in remembrance.} (An-Nisa': 142)

He Most High also says,

{*So woe to the worshipers who are neglectful of their prayers, those who (want but) to be seen, but refuse (to supply) even) neighborly needs.}* (Al-Ma'un: 4-7)

{O *ye who believe! Cancel not your charity by reminders of your generosity or by injury-like those who spend their wealth to be seen of men.}* (Al-Baqarah: 264)

{*Whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner}* (Al-Kahf: 110)

On the authority of Abu Hurairah (may Allah be pleased with him) who said that the Messenger of Allah (pbuh) said,

"The first of people who will be judged on the Day of Judgment will be a man who has died a martyr. He will be brought and Allah will make known to him His Favors and he will recognize them. (Allah) will say: And what did you do with them? He will say: I fought for you until I died a martyr. He will say: You have lied. You did but fight so that it might be said (of you): He is courageous. And so it was said. Then he will be ordered to be dragged on his face until he is cast into Hell-Fire. (Next) will be a man who has studied (religious) knowledge and has taught it and who used to recite the Qur'an. He will be brought and Allah will make known to him His Favors and he will recognize them. (Allah) will say: And what did you do with them? He will say: I studied (religious) knowledge and taught it and I recited the Qur'an for Your sake. He will say: You have lied. You did but study (religious) knowledge so that it might be said (of you): He is learned. And you recited the Qur'an that it might be said (of you): He is a reciter. And so it was said. Then he will be ordered to be dragged on his face until he is cast into Hell-fire. (Then) will come a man whom Allah had made rich and to whom He had given all kinds of wealth. He will be brought and Allah will make known to him His Favors and he will recognize them. (Allah) will say: And what did you do with them? He will say: I have left no way in which You like money to be spent without spending for Your sake. He will say: You have lied. You did but do so that it might be said (of you): He is generous. And so it was said. Then he will be ordered to be dragged on his face until he is cast into Hell-Fire."[1]

[1] Reported by Muslim.

Al-Khattabi said, "The unfaithful men who seek people and fame with their deeds would be presented on the Day of Judgment, with all their concealed and unknown defecates and faults."

The Messenger of Allah (pbuh) illustrated further,

"It is shirk (association, to seek people even with the slightest deeds."[1]

He (pbuh) also said,

"For yo my greatest fear is from minor Shirk (association)." people said, "What is the minor shirk, O Messenger of Allah?" He debarred, "Showing off (is that minor shirk). Allah Most High will say on the Day of Judgment, "0 you who have sought people with their actions, go to them and see if they could compensate you!"

{*But something will confront them from Allah, which they could never have counted upon!*}

(Al-Zumar: 47)

In their explanation to this verse, some scholars said, those people used to act seemingly good deeds, which would appear Off the Day of Judgment to evil deeds."

Some of the successors used to say when reading this verse, {*Woe to those who seek people by their deeds.}* It is said further that on the Day of Judgment those people would be called by four titles: Hypocrite, deceiver, unfaithful and loser, go to the people for whose sake you have done and take your compensation since we have no compensation for you."

AI-Hassan also commented, "Wishing to overcome the Decree of Allah, the hypocrites try to appear as righteous men.

However, Allah would unveil their true reality before the faithful believers."

Qatadah said, "When the person did acts to be seen by people, Allah, the Almighty says, 'look at my servant how he disregards Me."

'Umar Ibn AI-Khattab once saw a man declining his head in Prayer, therefore he said, "O you who decline his head, raise your head, for mindfulness exists in the heart only."

Abu Umamah saw a man weeping in Prayer in the mosque, whereupon he said, "O man, is it not better to do this in your house! (i.e., to be away from people)" Muhammad Ibn AI-Mubark used to say "It is better for everyone to show mindfulness and God-consciousness at night (in his house) for it will be solely for the Creator, whereas showing God-consciousness at day may be for the created."

`Ali Ibn `Abi Talib (May Allah be pleased with him) said, "There are three signs for the one who works to be shown by people: Inactivity when alone and activity before people, love for estimation and abhorrence to criticism."

AI-Fudail Ibn 'Aiad said, *"Riya'* (showing off) is to leave work because of people, shirk (association) is to work for the sake of people, while sincerity is to be saved from the two staffs by Allah.

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[1] Reported by Ibn Majah.

38) Learning Sacred Knowledge for the Sake of This World, or Concealing It

Allah Most High says,

{*Those truly fear Allah among His servants who have knowledge, for Allah, is Exalted in Might, oft-Forgiving.}* (Fatir: 28)

This verse clearly refers to the scholars who are acquainted with Allah, Most High. Ibn `Abbas said, "What is meant, are those who are well acquainted with Allah's Might, Dignity and Power and (will) fear Him more than all other people." Mujahid and AI-Sha'bi said, "The men of knowledge are those who fear Allah."

AI-Rabi' said further, "Whoever has no fear of Allah, he will never be decreed to be a scholar."

Allah Most High also said,

{*Those who conceal the clear signs we have sent down, and the Guidance, after we have made it clear for the people in the Book, on them shall be Allah's curse and the curse of those entitled to curse.}*

(AI-Baqarah: 159)

This verse was revealed as a condemnation to the Jewish scholars. The clear signs refer to the Divine prescriptions, rules and penalties.

{*The Guidance}* means the prophecies of Muhammad (pbuh) and his features in their book. *{After we have made it clear for the people}* refers to the children of Israel. {*The Book}* refers to the Torah. {*On them}* means those who conceal the truth. *{And the curse of those who are entitled to curse}* refers to all of creation except jinn and mankind as Ibn 'Abbas (may Allah be pleased with him) stated. Ibn Mas'ud said, "When two Muslims indulge in cursing, their curse would return to the Jews and the Christians who conceal the prophecies of and features of Muhammad (pbuh) in their books."

Moreover, Allah Most High states,

{And remember Allah took a covenant from the people of the Book, to make it known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And vile was the bargain they made.} (Al-Imran: 186)

Al-Wahdi stated, "These verses were revealed concerning the Jews of Medina whom Allah commanded to publicize the prophecies, features and the mission of Muhammad (pbuh) as stated in their Book, the torah. {*To make it known and clear to mankind,*} refers to Allah's Covenant with the Jewish scholars to make

clear to the people what was in their book, including the prophecies of Muhammad (pbuh) as AI-Hasan stated *{But they threw it away behind their backs}* Ibn `Abbas (may Allah be pleased with them both) said, "They broke their commitment" "And purchased with it some miserable gain!" They preferred valueless and mean interests over explaining the truth. *{And vile was the bargain they made.}* Ibn 'Abbas (may Allah be pleased with him) commented, "They made a miserable trade and gained nothing except loss and damnation."

The Messenger of Allah (pbuh) declared,

"Will never smell the fragrance of Paradise, the one who seeks sacred knowledge for the sake of worldly-gain." [1]

The *hadith* reported by Abu Hurairh (may Allah be pleased with him),that was previously mentioned, explained that one of the three men who would be dragged to Hell-fire is the person who sought knowledge in order that people would call him a scholar.

Furthermore, the Messenger of Allah (pbuh) said,

"Anyone who seeks sacred knowledge to vie with scholars, argue with fools, or win people's hearts will go to Hell."[2]

He (pbuh) also said,

"Whoever is asked about an issue of knowledge, and conceals it, on the Day of Judgment he would be held by a rein of fire."[3]

By the same token, the Messenger of Allah (pbuh) used to supplicate to Allah saying,

"0 Allah! I seek refuge in you from knowledge which is of no use."[4]

He (pbuh) also said,

"Whoever seeks knowledge other than for the sake of Allah, let him await his abode in Hell-fire."[5]

Ibn Mas'ud (may Allah be pleased with him) commented, "The more the scholar does not behave according to his knowledge, the more arrogant this scholar will be."

On the authority of Abu Umamah (may Allah be pleased with him) who said that the Messenger of Allah (pbuh) said,

"On the Day of Judgment, the immoral scholar will be thrown into Hell where he would be rounded with a reed like a donkey which round with quern. People would wonder saying, "You are so and so, the scholar who guided us to the straight way!" He would reply, "I used to contradict what I taught you." [6]

Hilal Ibn Al 'Ala' said, "Seeking sacred knowledge is arduous, learning it is harder than seeking it, applying it is harder than learning it, and remaining safe from it is even harder than applying it."

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[1] Reported by Abu Dawud.
[2] Reported by Al- Tirmdhi
[3] Reported by Abu Dawud
[4] Reported by Abu Dawud.
[5] Reported by Al- Tirmidh.
[6] Reported by Al-Bukhari and Muslim.

39) Breach of Faith

Allah Most High says,

{O *ye that believe! Betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you.}* (Al-anfal: 27)

AI-Wahidi (may Allah bestow mercy on him) said, "This verse is revealed concerning Abu Lubabah who was sent by the Prophet (pbuh) to the Jews of Banu Quraizah during the siege of Muslims to their land. The Jews said to Abu Lubabah, these families are living among the Jews, what do you say concerning the submission to the judgment of sai'd. Abu Lubabah then pointed at his throat meaning that Sa'd would sentence you to be slaughtered. Abu Lubabah said, "I have not moved from my place until I realized that I betrayed Allah and His Messenger."

"Nor misappropriate knowingly things entrusted to you" means that Muslims are commanded to avoid betraying their trusts as they are prohibited to betray Allah and His Messenger (pbuh). Ibn 'Abbas (may Allah be pleased with him) said, "Trust" means what Alah has entrusted Man with, i.e, the religious. Thus they are prohibited.

AI-Kalbi explained, "Disobedience to Allah and His Messenger (pbuh) means betraying the trust. However, man is entrusted with the other trusts like the religious duties even he can unlawfully betray them in secret."

"Knowingly" refers to the fact that man is commanded to avoid betraying the trusts as long as he undoubtedly knows the sacredness of these trusts.

The Glorious Qur'an moreover explains, *{Allah will never guide the snare of the false ones.}* (Yusuf: 52) This glorious verse indicates that Allah will ever set the affairs of the treacherous ones in order. On the Day of Judgment, He will publicize their faults before people.

The Messenger of Allah (pbuh) said,

"Three are the signs of the hypocrite: When he talks, he lies; when he makes a promise, he breaks it and when he is given a trust, he betrays."[1]

He (pbuh) also said,

"Someone who cannot keep a trust is devoid of faith. Some one who cannot keep an agreement is devoid of religion. "

Some matters is worse than the others. A person who cheats one for a pittance is not like a person who betrays one concerning one's wife and money, perpetrating outrages.

The Messenger of Allah (pbuh) said,

"Fulfill your trust to the one who entrusted you and do not betray the one who betrayed you." [2]

Also the hadith states,

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[1] Agreed upon.
[2] Reported by Ahmad.

"A believer may be naturally disposed to any shortcoming except treachery and lying." [1]

The Messenger of Allah (pbuh) declared further,

"Allah Most High says, 'I bless the partners as long as no one betrays the other."[2]

"Trust is the first of characteristics to disappear among people, where as prayer is the last one and the prayer of some persons may be of no avail."[3]

The Prophet (pbuh) cautioned the *Ummah* saying,

"Beware of treachery for it is the worst companion." [4]

Ibn Mas'ud (may Allah be pleased with him) explained, "On the Day of Judgment, the persons who betrayed their trust will be commanded to fulfill it. Consequently, they would wonder, 'How can we fulfill what had been perished in the worldly life!" At this moment it would be pictured in the basest rank of Hell-fire. Having commanded to bring it from this place of Hell, the treacherous one would carry it over his shoulder and would find it heavier than the mountains of the world. As long as he reaches the top of the Hell, the trust would fall to the basest rank of Hell and it will happen forever" Ibn Ma'ud added, "Prayer is a trust, ablution is a trust, Body-worship is a trust, measuring is a trust and the' greatest form of trusts is the deposits."

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[1] Reported by A1-Bukhari.
[2] Reported by Abu Dawud.
[3] Reported by Ibn Hajar Al-Haithami in *Majma' Zawaid.*
[4] Reported by Abu Dawud.

40) Reminding Recipients of one's charity to them

Allah Most High says,

{O *ye who believe! Cancel not your charity by reminders of your generosity or by injury.}*

(AI-Baqarah: 264)

AI- W ahdi commented on this verse by saying, "It is the one who reminds the recipients of his charity."

AI-Kalbi said, "It is the one who counts his charity as a favor upon Allah and injures the recipients of it."

The Messenger of Allah (pbuh) declared,

"There is one people whom Allah will not speak to, look at, or exonerate on the Day of Judgment, and they will have a painful torment. they are the one who wears the hem of his garment low (out of pride), he who reminds recipients of his charity to them, and he who sells merchandise swearing that he paid more for it than he actually did. "

He (pbuh) also said,

"Three men will never enter Paradise. Those disobedient to their parents, the drunkards and the one who used to remind the recipients of his charity with his grace." [1]

Another narration to this *Hadith* states,

"Paradise is not the abode for the fraud, the niggard and the person who reminds the recipients of his charity."[2]

Furthermore, The Messenger of Allah (pbuh) said,

"Beware of reminding others by your grace for it would nullify the recompense and reward: The Messenger (pbuh) then recited. {O *ye who believe! Cancel not your charity by reminders of your generosity or by injury.}* (AI-Baqarah: 264)

Once Ibn Sireen heard a man reminding another man of his grace to him so he said, "It is better to keep silent for there is no good in beneficence when it is counted.

Some wise men used to say, "Whoever reminds others with his beneficence, will have no compensation for it. Moreover, who is admired by his deed will have no reward for it."

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[1] Reportd by An-Nasai'.
[2] Reported by At- Tirmidhi.

41) Disbelieving in Destiny *(Qadar)*

Allah Most High says,

{*Verily, all things have We created in proportion and measure.}*

(AI-Qamar: 49)

In his *Tafsir,* Ibn AI-Jawzi highlighted two views concerning the occasion of revelation of this verse. The first view is reported by Muslim on the authority of Abu Hurairah (may Allah be pleased with him) that the disbelievers of Mecca came to dispute with the Messenger of Allah concerning the Destiny, then the verse was revealed to refute their claims. Abu Umamah, however, is of the opinion that this verse was revealed concerning the so-called fatalism. The second view is that the bishop of Najran came to the Messenger of Allah (pbuh) and said, "O Muhammed! you claim that sins are predetermined by Allah, but this is a wrong attitude."

The Messenger of Allah (pbuh) replied, *"You are the enemies of Allah."* Then the following verses were revealed {*Truly those in sin are the ones in error and madness. The Day they will be dragged through the Fire on their faces, (they will hear.) taste ye the touch of Hell!' Verily, all things have We created in proportion and measure.*} (AI-Qamar: 47-49)

'Umar Ibn al-Khattab said, "The Messenger of Allah (pbuh) said,

"On the Day of Judgment, Allah will gather the first and the last of people and then order a caller to say with a clear voice, where are the enemies of Allah?" The fatalists would stand whereupon they would be ordered to go to Hell."[1]

Allah says, {*Taste ye the touch of Hell! Verily, all things have We created in proportion and measure.*} Those men are called the enemies of Allah because they dispute how Allah predetermines sins and then punishes the sinners thereby."

Hisham Ibn Hassan commented, "By Allah if a fatalist observes continuous fasting until he becomes as thin as thread, or observes continuous Prayer until he becomes as faint as string, Allah would order him to be dragged through the Fire on his face and then say to him *{taste the touch of Hell! "Verily all things Have We created in proportion and measure.}"* [2]

Ibn 'Umar (may Allah be pleased with them both) the Prophet said,

"Everything runs in accordance with Allah's Destiny even the inability and intelligence." [3]

Ibn 'Abbas said, "All things have We created in proportion and measure and they are recorded in AI-Lawh AI-Mahfuz (The TabletPreserved)."

Allah Most High says,

{*But Allah has created you and your hadiwork!* } (Al-saffat: 96)

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[1] Reported by Haithami.

[2] *ZaddAl-Muyasar,* vol 8, p. 102

[3] Reported by Muslim.

Ibn Jarir, in his commentary on this verse, said, "The verse is of two indications:

First, it may mean that Allah has created you and what you make, i.e., idols."

In *Surah Ash-Shams,* Allah Most High says,

{And its inspiration as to its wrong and its right.}

(Ash-shams: 8)

Sa'id Ibn Jubair explained the meaning of this verse saying,

{*Allah implants in it the traits of good and the traits of evil.*}

A *hadith* states,

"Allah guides some people to the straight way and will grant them mercy. Whereas others go astray in accordance with Allah's Destiny and therefore they will be decreed to Hell-fire with Allah's Justice."

Ibn Zaid stated, "Allah leads it to the way of righteousness or leaves it to go astray in the way of evil."

Mu'adh Ibn Jabal (may Allah be pleased with him) said that the Messenger of Allah (pbuh) said,

"There was no prophet sent to people by Allah but amongst his people there were Qadariyyah (fatalists) and Murji'ah (Postponers). Surely, Allah has cursed the Qadariyyah and Murji' ah on the tongues of seventy prophets."[1]

`Aishah (may Allah be pleased with her) said that the Messenger of Allah (pbuh) said,

"The Qadiriyyah (fatalists j are the Magians of this Ummah."[2]

Ibn `Umar (may Allah be pleased with him) said that the Messenger of Allah (pbuh) said,

"Each Ummah has Magians and the Magains of this Ummah are those who deny the Destiny of Allah." He added, "If one of them spent an amount of gold equal to Mount Uhud the way of Allah, Allah will never accept it from him until he believes in the divine Destiny, both the good and the evil thereof" Then he (pbuh) mentioned the hadith, when Jabril asked about Iman (Faith), "It is to believe in Allah, His angels, His books, His Messengers, and the Last Day, and to believe in the divine Destiny, both the good and the evil thereof ."[3]

"The belief in Allah" means to admit that He, Glorified and Exalted be He, is Existent and deserves all attributes of perfection. He is the One and Only, the Eternal, the Creator Who does what He wills.

"Belief in the angels" means to admit that they are devoted servants of Allah as the Glorious Qur'an illustrates,

{*They are (but) servants raised to honor. They speak not before He speaks, and they act (in all things) by His command. He knows what is before them, and what is behind them, and they offer no intercession except for those with whom He is well-pleased and they stand in awe and reverence of His (glory).}*

(Al-Anbiya'" 26-28)

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[1] Reported by Ibn Ibi' Asim.
[2] Abu Dawud and Majah.
[3] Muslim and Abu Dawud.

"Belief in the Messengers" means to admit that they were truthful men, and delivered what Allah revealed to them in totality. Allah Most High has supported them with miracles as proof of their truthfulness. We owe to them all reverence and make no distinction between them.

"Belief in the last Day" means to believe in the Day of Judgment, in the resurrection after death, is the *Hashr* (Gathering), in Paradise, in Hell-fire,... etc.

"Belief in the divine Destiny" means to believe in the aforementioned principles and ideas such as the reference in the verses:

{*But Allah created you and your handiwork.}* (As-Saffat: 96)

{*All things have We created in proportion and measure.}* (AI-Qamar: 49)

Belief in the divine Destiny comprises what was referred to in the *Hadith* of Ibn ' Abbas,

"Know that if the Nation were to gather together to benefit you with any thing, it would benefit you only with something that Allah had already prescribed for you, and if they gather together to harm you with anything, they would harm you only with something Allah has already prescribed for you. The pens have been lifted and the pages have dried."[1]

Muslim scholars, in past and present, have agreed that whoever has unswerving faith in these principles, he will be a true believer.

Seventy Muslim scholars have agreed that the *Sunnah* of the Prophet (pbuh) includes: Belief in the divine Destiny, submission to the commands of Allah, patience, adherence to the lawful and abstaining from the unlawful, sincerity, the abhorrence of dispute in religion, *Jihad,* funeral Prayer, etc.

[1] A part of a *Hadith* Reported by At-Tarmithi.

42) Listening to People's Private Conversations

Allah Most High says,

{And spy not on each other.}

(Al-Hujurat: 12)

The meaning of this command is that a Muslim should avoid searching about his brother's faults that Allah has concealed.

Once a man said to Ibn Mas'ud (may Allah be pleased with him), "This man, Al-Walid Ibn 'Uqbah, seems to be drunk for the traces of wine appears on his beard." Ibn Mas'ud replied, "We are commanded to avoid spying but when something ascertained to us we judge accordingly."

The Messenger of Allah (pbuh) declared,

"Whoever listens to people who are averse to his listening shall have molten lead poured into his ears on the Day of Judgment."[1]

[1] Reported by AI-Bukhari.

43) The Talebearer Who Stirs up Enmity between People

Here, the reference is to a person who passes on to others what he hears from someone in such a manner that will cause dissension among people. It is unanimously unlawful according to the opinions of the Muslim scholars. There are many proofs that maintain the prohibition of that abhorred action. The following are some of them:

The Messenger of Allah (pbuh) said,

"He who stirs up enmity among people by quoting their words to each other will not enter paradise."[1]

Once the Messengers of Allah (pbuh) passed by two graves and said,

"The two are being tormented, and not for anything excessive: one of them did not free himself of traces of urine, while the other was a talebearer."[2]

On the authority of Abu Hurairh (may Allah be pleased with him) that the Messenger of Allah said,

"You find that among the worst people is someone who is two-faced, showing one face to some and another face to the others."[3]

He (pbuh) also said,

"Who he stirs up enmity among people by quoting their words in this world, Allah will severely torment him in the Hereafter;"[4]

Imam Abu Hamid AI-Ghazali highlighted the fact that this heinous sin is not confined to transforming the speech of others only but it includes unveiling what one does not like to be unveiled even if it is done through speech, writing, gestures etc. One should, however, keep silent concerning what he discovers of the affairs of others except incase when publicizing it would benefit the Muslims or prevent them from committing a sin. Moreover, the one to whom talebearer told news of others, should abide by the following:

a) Disbelieving what this person told him for such a man is of no piety,

b) Advising the talebearer to abstain from this heinous sin,

c) Detesting the sinner for the sake of Allah,

d) A voiding suspicion as the Glorious Qur'an instructs, {O *ye who believe! A void suspicion as much (as possible): for suspicion in some cases is a sin.}* (AI-Hurjurat: 12)

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[1] Reported by AI-Bukari and Muslim.
[2] Reported by AI-Bukari and Muslim.
[3] Reported by AI-Bukari and Muslim.
[4] Reported by Ibn Hibban and Abu Dawud

e) Avoiding spying and searching out the other people's faults as the Glorious Qur'an commands, *{And spy not on each other.}* (AI-Hujurat: 12)

f) Abhorring this sin: A man came to 'Umar Ibn 'Abd AI-'Aziz and told him something about another person which the latter would have disliked being mentioned. Thereupon 'Umar said to him, "Let us examine your case: If you are lying, you are one of those who mentioned in the verse, *~If a sinner comes to you with any news, ascertain the truth. t* (AI-Hujurat: 6), and if you are telling the truth, you are one of those mentioned in the verse, *{A slanderer; going about with calumnies.}* (Al-Qalam: 1) But if you wish we mayforgive you." The man replied, please forgive me, O Commander of the Believers. I shall never do it again.

A man wrote a letter to As-Sahib Ibn 'Abad (may Allah bestow mercy on him) calling him to unlawfully consume a property of an orphan. When As-Sahib Ibn 'Abad, replied to his letter he said, "Slander is abhorred, the dead is in Allah's mercy, the orphan is in Allah's support, the property is Allah's gift and the one who intercedes to consume unlawfully the property of others is cursed by Allah."

AI-Hasan AI-Basri, said, "Assuredly, the one who tells you about the speech of others would also tell others about your speech."

Referring to the verse, {*Violent (and cruel) with all that of a doubtful birth.}* (AI-Qalam: 13), Ibn AI-Mubark said, the illegitimate child does not keep in secret the speech of people."

Once a righteous man visited one of his friends who told him something about another person that the latter would have disliked being mentioned. Thereupon, the righteous man said, 'O brother! You have committed backbiting and caused me to commit three crimes:

a) The abhorrence of that brother,

b) Anxiety in my heart,

c) Suspicion about your truthfulness.

A man came to 'Ali Ibn AI-Husain (may Allah be pleased with him) saying, "So and so of people insulted you." Thereupon, 'Ali Ibn AI-Husain said, "Let's go to such man." Having reached the latter man, 'Ali Ibn AI-Husain said, "If what you have said is true, I ask Allah then to forgive me. While if it is untrue, I ask Allah to forgive you."

In commenting on the verse, "His wife shall carry the (crackling) wood as fuel." (Al-Masad: 4), some scholars state that "She was a talebearer. This heinous sin is likened with carrying the wood the similarity between carrying the news and carrying the wood is that in the former it causes fierce enmity while in the latter it causes fierce fire.

44) Cursing Others

The Prophet (pbuh) said,

"Insulting a Muslim is an act of immorality and fighting him is an act of disbelief."[1]

He (pbuh) also said, *"Cursing a believer is like killing him."*[2]

Muslim narrated in his *Sahih* the following *hadith* that states,

"Those who indulge in cursing others will not be intercessors or witnesses on the Day of Judgment."

Another *hadith* states,

"It is not the character of a believer to indulge in slandering, cursing, or immoral talk."[3]

The Messenger of Allah (pbuh) said,

"When a servant curses something, the curse rises up to the sky, where the doors of the sky shut it out, and then it falls back to earth, where the doors of the earth shut it out. Then it searches right and left and when it does not find anywhere to go it comes back to the thing which was cursed, should it deserve it. If not, it returns upon the person who uttered it."[4]

'Umran Ibn Husain said, "While the Prophet (pbuh) was on a journey, there was a woman of the *Ansar* riding a camel which annoyed her, where upon she cursed it. The Prophet (pbuh) heard this and said,

"Take off what is on its back and release it, for it has been cursed." And it is as if I can still see it now, walking along among the people, no one stopping it."[5]

On the authority of Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah said,

"The worst form of usury is the violation of the personal honor of a Muslim." [6]

`Amr Ibn Qays said, "When a man rides on his mount, it says, "O Allah! Make him kind and merciful with me!' should he curse it, it would say, 'On my back is the worst disobedient to Allah and His Messenger. May Allah curse him (the man who rides it)!"

The Permissibility of Cursing Those Who Commit Disobedience when they are not Personally Identified or Known

Allah Most High says,

{Behold! The curse of Allah is on those who do wrong!}

(Hud: 18)

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[1] AI-Bukhari.
[2] Reported by AI-Bukhari
[3] Reported by At- Tirmdhi.
[4] Reported by Abu Dawud.
[5] Reported by Muslim.
[6] Reported by Abu Dawud.

He also says,

{*Then let us earnestly pray And invoke the curse of Allah on those who lie.*}

(Al-Imran: 61)

However, many *hadiths* verify that the Prophet (pbuh) said,

"Allah has cursed the one who takes usury, the one who pays it, the one who writes the contract, and the one who witnesses the contract."[1]

"Allah curses the man who marries a woman after her divorce solely to permit her first husband to remarry her and He curses the first husband as well."

"Allah curses women who wear false hair or arrange it for others, who tattoo or have themselves tattooed, who separate their front teeth for beauty, altering what Allah has created." [2]
"Allah curses those who make pictures."[3]

"Allah curses him who surreptitiously changes property-line markers." [4]

"'Allah curses him who curses his parents." "Allah curses him who insults his mother." [5]

"Allah curses a man who misleads a blind person from the way."[6]

"May Allah curse him who does what Lot's people did." [7]

"Allah curses him who go to fortune-teller asking him about something, and the one who sodomizes a woman."[8]

"The woman who loudly lament the dead is cursed."

"He who leads people in Prayer while they detest him is cursed."

"Allah curses a woman who sleeps the night while her husband is angry with her."

"The one who hears muezzin (caller to prayer) say, 'come to Prayer, come to Prosperity, , and does not answer the call is cursed."[9]

"Whoever slaughters a sacrifice for the sake of any other than Allah is cursed."[10]

"Allah curses the thief."[11]

"The curse of Allah is upon whoever reviles the Companions of the Prophet (pbuh)."[12]

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[1] Reported by Muslim.
[2] Reported by 1bn Hibban.
[3] A part of *Hadith,* Reported by Al-Bukhari
[4] Al-Bukhari.
[5] A part of *Hadith,* Reported by Al-Bukhari
[6] Reported by Muslim.
[7] Ahmad.
[8] Ahmad.
[9] At-Tirmidhi.
[10] At-Tirmidhi.
[11] At-Tirmidhi.
[12] At-Tirmidhi.

"The Prophet (pbuh) cursed effeminate men and masculine women."

"The Prophet (pbuh) cursed men who imitate women and women who imitate men."

"The Prophet (pbuh) cursed men who wear women's clothing and women who wear men's."[1]

"He cursed the one who corrupts the relation between a wife and her husband or between servant and his master."

"He cursed the one who has intercourse with a woman during her period or sodomizes a woman."

"He cursed the one who points a blade (or any other weapon) at his brother."

"He cursed him who refuses to give Zakat."

"He cursed him who falsely claims someone is his father, knowing he is not."

"He cursed whoever brands or strikes the face of livestock." "He cursed the one who intercedes on behalf of a criminal concerning a decree of Allah and the criminal is cursed as well."

"He cursed the wife who goes out from her house without the permission of her husband."

"He cursed the wife who passes the night refusing to satisfy the sexual needs of her husband until she submits to her husband's desire."

"He cursed the one who sodomizes and the one who lets it be done to him."

"Allah has cursed wine, and whoever drinks it, pours it, sells it, buys it, presses it for another, presses it for himself; carries it, accepts its delivery, or ears its price. "

"There are six whom I curse, Allah curses, and who are cursed by every prophet whose supplications are answered:he who denies Allah's Destiny, he who adds anything to Allah's Book, he who rules arrogantly, he who considers what Allah has prohibited to be lawful, he who deems it permissible to treat my family in ways Allah has forbidden (such as insulting or reviling them), and he who abandons my Sunnah (out of disdain for it)."

"He cursed the one who fornicates with his neighbor's wife."

"He curses him who conceals knowledge."

"He curses him who practices masturbation and who fornicates with his mother or his daughter."

"He cursed the one who hoards goods until the price rises."

"He cursed the one who offers a bribe, the one who receives it, and the one who arranges it."

"He cursed the harsh ruler."

"He cursed men and women who refrain from marriage." "He cursed the one who sodomizes an animal."

It is permissible (but not rewarded by Allah) to curse those who possess blameworthy characteristics, by saying, "Allah curses oppressors," "Allah curses the corrupt," "Allah curses picture-makers," and so forth.

As for cursing a particular person who commits some act of disobedience, such as an oppressor,

[1] At-Tirmidhi.

adulterer, maker of pictures, the thief, or the one who consumes usurious gain; the *hadith* evidence seems to suggest that it is not unlawful, though Ghazali indicates (and it is the most reliable opinion) that is unlawful unless the person cursed is someone we know has died in a state of unbelief, such as Abu Lahab, Abu Jahl, Pharaoh, Haman, and others like them. This, Ghazali notes, is because "to curse means to distance another from the mercy of Allah Most High, while we do not know how the particular corrupt person or non-Muslim will end his life." As for those the Prophet (pbuh) personally cursed such as the tribes of Ri'la, Zakwan and 'Usiah, perhaps it was because he knew they would die in unbelief. Praying that evil befalls a person is similar to cursing, even when against a tyrant, such as saying, 'May Allah not heal him,' 'May Allah not keep him safe,' and similar remarks, all of which are blameworthy (being unlawful, if of a Muslim). And likewise for cursing any animals or inanimate objects whatever, all this is objectionable."

The scholars therefore say, "Whoever curses someone who does not deserve so, let the former modify it by saying, if he deserves to be cursed.'"

It is permissible for one who invites to good and forbids evil to address someone saying, "woe to you', "O you who have wronged his own self" and the like. Provided that he should avoid lying defamation, slander. Besides this, his objective should be admonishing and not insulting people.

45) Breaking One's Promise Or Pledge

Allah, Most High, says,

{And fulfill (every) engagement, for (every) engagement will be enquired into on the day of reckoning}

(AI-Isra: 34)

{O *ye who believe! Fulfill (all) obligations?}*

(AI-Ma'idah: 1)

Az-Zajjaj said engagements include all what Allah commands or forbids. AI-Wahidi also said obligations include what Allah made lawful or unlawful in the Qur'an. Muqatil Ibn Hayyan added, it is also included the convenants held among Muslims or between Muslim and non-Muslims.

The Prophet (pbuh) said,

"There are four (habits) which, if found in a person, he is a perfect hypocrite. If one of these is found in a person, then he has one sign of hypocrisy, until he leaves it. These four characteristics of a hypocrite are: when he is entrusted (with something) he embezzles, when he talks he lies, when he promises he breaks it, and when he argues he starts abusing people." [1]

The Prophet (pbuh) said,

"For everyone who breaks his promise, there will be a flag (to mark him out) on the Day of Judgment, and it will be announced that this flag is the symbol of promise by so and so." [2]

The Prophet (pbuh) said,

"There will be three people against whom I shall fight on the Day of htdgment: one, the person who makes a promise with an oath in my name and then breaks it, two, the person who sells a free man as a slave and appropriates his sale proceed and three, the person who employs, a workman and having taken full work from him fails to pay him his dues." [3]

The Prophet (pbuh) said,

"Whoever withdraws himself from an engagement of loyalty will meet Allah with no excuse on the Day of Judgment. The death of someone who dies without the leader of a group over him is as if he had died in the pre-Islamic period of ignorance." [4]

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[1] Reported before.
[2] Reported by Al-Bukhari and Muslim.
[3] Reported by Al-Bukhari, Ibn Majah and Ahmad
[4] Reported by Muslim, Ibn Hibban and Ahmad.

46) Believing Fortunetellers and Astrologers

Allah, Most High says,

{And pursue not that of which thou hast no knowledge, for surely the hearing, the sight, the learnt all of those shall be questioned of.}

(AI-Isra': 36)

Elaborating on the above *Ayah* AI-Wahidi reported AI-Kalbi's commentary that idle curiosity and undocumented reports are condemned. AI-Wahidi said, we should be called to accounted for the exercise of every faculty that has been given to us.

{He (alone) knows the Unseen, nor does He make anyone acquainted with his secrets. Except a Messenger whom he has chosen.}

(AI-Jin: 26)

Thus, whoever believes that we can disclose the unseen guided by stars is an unbeliever.

The Prophet (pbuh) said,

"Whoever goes to a psychic (`Arraf) or a fortuneteller and believes what he says disbelieves in what has been revealed to Muhammad."[1]

The Prophet (pbuh) said,

"Allah, Most High says,

"One of my servants reaches daybreak a believer, another an unbeliever. He who says," we have received rain by Allah's grace" is a believer in me and a disbeliever in planets. But he who says," we have received rain by the effects of such and such a mansion of the moon" is an unbeliever in me and a believer in planets." [2]

Scholars said, if someone thinks planets have an influence independent of the will of Allah, he is an unbeliever. But there is no harm to think that some is a sign of rain.

"Whoever goes to a psychic, asks him about something, and believes him, will not have his prayer accepted for forty days." [3]

'Aishah related that some people solicited from the holy Prophet (pbuh) in formation about soothsayers. He said, 'They are a humbug and nonsense. The companions asked, "O Messenger of Allah! Sometimes they foretell something which comes true." The Prophet (pbuh) explained,

"This is something which Satan hears, by chance from the angels, and conveys to his colleagues. They mix a hundred falsehoods with it and tell it to people."[4]

`Aishah said that she heard the holy Prophet (pbuh) say,

"The angels descend into the atmosphere with heavenly orders, talking about something that has been

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[1] Reported by Ahamd and AI-Hakim.
[2] Reported by AI-Bukhari and Muslim.
[3] Reported by Muslim and Ahmad.
[4] Reported by AI-Bukhari, Muslim and Ahmad.

decreed in heaven, and Satan over-hears this and thereafter communicates it to the soothsayers, who add a hundred falsehoods with it themselves (to convey to their clients).” [1]

Qubaisa Ibn Al-Mukhariq said that he heard the Holy Prophet (pbuh) saying,

"Fortune telling, drawing lots or lives and flying birds to find good or bad omens from the direction of their flight, are all devilish practices.” [2]

Ibn 'Abbas relates that the holy Prophet (pbuh) said,

“A *person who learns about astrology, it is as if he learns magic, and the more he learns this, the more he learns about magic.”* [3]

May Allah save us from this in this world and the next.

[1] Reported by A1-Bukhari.
[2] Reported by Abu Dawud.
[3] Reported by Abu Dawud, Ibn Majah and Ahmad.

47) A Wife's Rebellion Against Her Husband

Allah, Most High says,

{As to those women on whose part ye fear disloyalty and ill-conduct, admonish them first. Next refuse to share their beds and lastly beat them (lightly). If they return to obedience, seek not means against them (of annoyance); for Allah is Most High, great (above you all).} (An-Nisa': 34)

The Prophet (pbuh) said,

"*When a man calls his wife to his bed and she does not come, if he spends the night angry with her, the angels curse her until morning.*" [1]

Another version from Al-Bukhari and Muslim is,

"When a woman does not spend the night in her husband's bed, and refuses him then He who is in heaven (i.e. Allah) remains displeased with her, till her husband has reconciled with her." [2]

Jabir (may Allah be pleased with him) related,

"There are three people whose prayers will not be accepted by Allah, nor do any good deed of theirs risen up to heaven: a fleeing slave until he returns to his master and helps him, a woman whose husband is angry with her until he is pleased with her, and a drunkard until he becomes conscious." [3]

The Prophet (pbuh) said,

"The first things a woman is called to account for on the Day of Judgment are her prayers and her (relations with her) husband." [4]

The Prophet (pbuh) said,

"It is not lawful for a woman to fast (voluntarily) when her husband is present, except by his permission nor permit anyone into his house except with his permission." [5]

The Prophet (pbuh) said,

"Had it been permissible that a person prostrate himself before another, I would have ordered that a wife prostrate herself before her husband." [6]

Hussain Ibn Muhsan's aunt mentioned her husband to the Prophet (pbuh) who said,

"Evaluate yourself concerning your husband for he is you Paradise or Hell-Fire." [7]

The Prophet (pbuh) said,

"Allah will not look at a woman who is ungrateful to her husband, while she is unable to do without him." [1]

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[1] Reported by Al-Bukhari and Muslim.
[2] Reported by Muslim.
[3] Reported by Ibn Hibban.
[4] Reported by As-Suyuti in *AI-Jam! AI-Kabir.*
[5] Reported by AI-Bukhari and Muslim.
[6] Reported by At- Tirmidhi, Abu Dawud, Ibn Majah and Ahmad.
[7] Reported by Ahmad and AI-Hakim.

The Prophet (pbuh) said,

"Whoever leaves her husband's house (without his permission), the angels curse her until she returns or repents."[2]

The Prophet (pbuh) said,

"If a woman dies while her husband was pleased with her, she will enter paradise." [3]

Thus, it is obligatory for a woman to respond to her husband anytime and anywhere unless she has a legal excuse, menstruation or the like.

The Prophet (pbuh) said,

"When a man sends for his wife for the satisfaction of his need, she should go to him even if she may be occupied in baking bread (cooking food)." [4]

It is unlawful to approach a woman during the time of her menstruation as stated by Allah:

{*Keep away from women in their curses, and do not approach them until they are clean*}

(Al-Baqarah: 222)

The Prophet said,

"Whoever has intercourse with a woman during her period has disbelieved in what has been revealed upon Muhammad." [5]

"He who has intercourse with a woman during her period or sodomizes her is accursed." [6]

This also applies to post natal bleeding.

A woman should keep in mind that there are some rights towards her husband she should observe. She should not spend of his money, or do anything without permission. She also should not revile or disgust him.

Al-Asma'i recounted, once I was passing by a desert and as met a very beautiful woman who had an ugly husband. I asked her, how did you accept him a husband? She said, give me your ear! He might have kept a good relation with Allah and thus He made me a reward to him. On the other hand, I might have disobeyed Allah and thus he made him my punishment.

'Aishah said, "O women, had you known your husbands' rights, any woman among you would have wiped dust from her husband's shoes on her face"

The Prophet (pbuh) said,

"Your heavenly wife is the kind who, when her husband hurts comes close to her husband, puts her hand in his and says, I'll never sleep until you are pleased." [7]

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[1] Reported by AI-Hakim who said that it is an authentic *hadith.*
[2] Reported by AI-Mundhiri in *At-Targhib wa At-Tarhib* and it has numerous references.
[3] Reported by At- Tirmidhi, Ibn Majah and AI-Hakim.
[4] Reported by At- Tirmidhi
[5] Reported before.
[6] Reported before.
[7] Reported by AI-Haithami in numerous ways all of which are weak.

A woman should also be: loyal before her husband, lower her gaze before him, keep silent when he speaks, stand when he comes, or leaves, offer herself when he sleeps, perfume herself, brush her teeth (with *Siwak),* be adorned in his accompany, leave aside what annoys him in his presence like slandering or in absence like treachery in bed, property or home, honor his family and kinsmen, and be content of what he brings however little.

A woman who fears Allah should do her best to obey Allah and her husband and seek his pleasures because he himself is her paradise or hell fire. The Prophet said,

"If a woman dies while her husband was pleased with her, she will enter paradise."

"If a woman performs the five (prayers), fasts the month (of Ramadan) and obeys her husband, she will enter paradise from any gate she wants."[1]

The Prophet (pbuh) said,

"Birds in the sky, whales in the water, angels in the heaven, the sun and the moon will all ask Allah to forgive women who obey their husbands so long as they are pleased with them. If a woman disobeys her husband she entails the curse of Allah, the angels and all people. If a woman makes her husband frown, Allah's wrath is upon her until she makes him laugh and pleased. If a woman leaves her husband's house without his permission, the angels curse her until she returns or repents." [2]

The Prophet (pbuh) said,

"There are four women in Paradise and they are: a chaste and an obedient one to Allah and her husband, patient, content, coy, and reproductive who guards her husband's property and herself in his absence and holds her tongue in his presence. A widow who devotes her life for her children and does not marry lest they fail. As for the four women of Hell –fire." "The woman who has a shrew tongue and is vulgar towards her husband, who does not guard herself in his absence and injures him with her tongue in his presences. The one who charges her husband burdens greater than he can bear. The one who shows herself to men and goes out doors displaying her beauty. The one who does not concern herself except with food, drink and sleep. Further she is not eager to pray or to obey Allah and her husband, such a woman who in addition to that, leaves her husband's home without his permission is accursed by the people of fire until she repents to Allah." [3]

He also said,

"Having had a look at the fire, I found that most of its people are women. This is because, they do not always obey Allah, his Messenger and their husband's and display their beauty to other than their husbands." [4]

"A woman is Awrah. Whenever she goes outdoors, Satan receives her." [5]

The closer a woman is to Allah, the longer she stays in her home.

The Prophet said,

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[1] Reported by Ahmad.
[2] Not found.
[3] Reported by A1-Bukhari.
[4] Reported before
[5] Reported by At- Tirmidhi, Ibn Hibban and Abu Dawud.

"A *woman is privacy. Thus, hold her at home. Because, if she is about to go out door, and her kinsmen ask where are you going? She says, 'I'll visit a patient, or I'll attend a funeral. Satan keeps on tempting her until she leaves the house. Thus, if a woman seeks Allah's pleasure, it is better to her to stay home, worship Allah and obey her husband."* [1]

Ali said to his wife, Patimah (may Allah be pleased with them both), "O Patimah, what is the best thing for a woman? She answered, "not to see men or be seem by them". Ali also said, "Do you not grow jealous! When you let your wives walk among men and see each other!"

Once' Aishah and Hafsa were sitting with the Prophet (pbuh) when fun Umm Maktum who was blind came there.

"The Prophet (pbuh) said, "Cover yourselves from him." They replied, "We submit, O Messenger of Allah! Is he not blind and cannot see to recognize us. On this the Prophet (pbuh) said, But you are not blind and can see him." [2]

Thus, both men and women should not look at each other except because of necessity. Once there was a woman who used to display her beauty when she went outdoors. After her death, her kinsmen saw her in a dream standing before Allah dressed in transparent clothes. Then the wind blew and exposed her. Accordingly, Allah rejected her and said take her leftward to the Hell-Fire *since* she was displaying her beauty to the world.

Ali Ibn *Abi* Talib (may Allah be pleased *with him)* said,

"1 came to the Prophet accompanied with Fatimah but We noticed him weeping vehemently. I said, "I sacrifice you with my father and mother, Messenger of Allah. Why do you weep?" He said, "0 Ali, in the night Journey (Isra) when I was taken up to the sky, I saw some women of my nation suffering some types of torture. Therefore, I wept because of their sever tortures. I saw a woman who was hanging from her hair and her brain was boiling. Another Woman was hanging from her tongue and a boiling fluid was being poured into her mouth. Another woman whose legs were tied to her breasts and her hands to her forehead and another who was hanging from her breasts. Another whose head was like a pig's and body like a donkey and suffered million types of torture, and another woman who had the shape of a dog while the fire pierced her month until it left her body from the anus and the angels were also Scourging her with lashes of fire. Upon hearing that, Fatimah asked. O darling and the pleasure of my eyes, what were they doing to Suffer such torture? Then the Prophet said; O *daughter, as for the woman who was hanged from hair, she*

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[1] Reported by Ibn Hajar AI-Haith ami in *Majma' Al-Zawa'id* and he said that it is narrated by At- Tabarani and the transmitters of this *hadith* are trustworty.

[2] Reported by Abu Dawud, At- Tirmidhi and Ahmad.

would not cover her hair from men. The woman who was hanged from her tongue used to bring harm to her husband; the one who was hanged from her breasts cumulated her husband's bed. The woman whose legs were tied to her breasts and hands to forehead and suffering from serpents and scorpions would not clean her body from major impurity or menstruation, and neglected prayer. The woman whose head was like a pig's and had a donkey's body was a talebearer and lair. As for the last one, she used to remind recipients of her charity to them and was envious. O daughter, woe to her who disobeys her husband." [1]

Muadh Ibn Jabal (may Allah be pleased with him) related that the Prophet (pbuh) said,

"Whenever a woman causes annoyance and torture to her husband in this world, his mate from among the hour is of Paradise says to her: may Allah ruin thee, do not cause your husband annoyance, for, he is only your guest, and will soon leave thee to join us in Paradise." [2]

Similarly, a husband is commanded to treat his wife kindly and tenderly. He should also be patient if she mistreats him. Food, clothes and kind treatment are also binding for a man to give to his wife. Allah the Almighty says,

{*But consort with them in kindness*}

(An-Nisa': 19)

The Prophet (pbuh) said,

"Listen! Treat women kindly, they are like prisoners in you hands. Beyond this do not use anything from them. If they are guilty of flagrant misbehaviors, you can remove them from your beds and beat them but do not inflict upon them any severe punishment. Then, if they obey you, you do not have recourse to anything else against them. Listen! You have your rights upon your wives and they have their rights upon you. Your right is that they shall not allow anyone you dislike to trample your bed and do not permit them to enter your home." [3]

The Prophet (pbuh) said,

"The best of you is whoever treats his wife kindly." [4]

The Prophet (pbuh) used to treat women very tenderly. He (pbuh) said,

"Whoever remains patient with regards to the misbehavior of his wife, Allah will give him a reward as great as Ayub's for his affliction. Likewise, if a woman keeps patient with regards to the misbehavior of her husband, Allah will give her a reward as great as 'Aishah's Bint Muzahim, (the Pharaoh's wife)." [5]

Once, there was a man who came to 'Umar to complain about the misbehavior of his wife. While he was waiting for 'Umar by the door, he heard 'Umar's wife speaking to him indecently but 'Umar was

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[1] Not found.
[2] Reported by At- Tirmidhi, Ibn Hibban, Ahmad and Ad-Dai1ami.
[3] Reponed by At- Tirmdhi and Ibn Hibban.
[4] Reponed by At- Tirmidhi, Ibn Hibban and Ibn Majah.
[5] Reponed by AI-Hakim in *AI-Mustadrak* and he said that the Transmitters of this *hadith* are trustworthy.

keeping silent. Thereupon, the man went back and said, "If this is the case of 'Umar who was decisive and he was also the Commander of the Believers what about me?" Then 'Umar went out and noticed him leaving. He called him and said, "What do you want?" The man said, "O Commander of the Believers, I came to complain about my wife's misconduct and her indecency towards me but when I heard your wife I went back and said what about me?" 'Umar then said, "O brother, I endured her misbehavior for some rights upon me to her: she cooked my food, bakes my bread, washes my clothes and suckles my babies. She is not required to do such work. Furthermore, my heart is repelled from the unlawful because of her. Thereby, I endured her. “So is my wife, Commander of the Believers" the man said. Then, 'Umar said,

"Thus you should endure her. It is a short life we live in."

48) Picture-making

This applies to pictures on clothes, walls, stones, coins and all things whether they are made from wax, pastes, steel, copper, wool or otherwise.

Allah, the Almighty said,

{*Those who annoy Allah and His Messenger-Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating punishment.*}

(AI-Ahzab: 57)

'Ikrimah said, what is meant by "Those who annoy Allah and His Messenger are picture-makers. On the authority of Ibn 'Umar (may Allah be pleased with him), "The Messenger of Allah (pbuh) said,

"On the Day of Judgment, the picture-makers will be punished and will be told, "Bring to life what you have created." [1]

On the authority of 'Aishah (may Allah be pleased with her) who said, "Once the Messenger of Allah (pbuh) came back from a journey while I unintentionally covered myself with a curtain on which there were pictures of statutes. Upon seeing it, the face of the Messenger of Allah was changed and said,

"0 'Aishah, the most severely punished among people (on the Day of Judgment) will be those who try to create some thing similar to what Allah has created. 'Aishah (may Allah be pleased with he) said, 'I cut it off and made from it two cushions." [2]

On the authority of Ibn 'Abbas (may Allah be pleased with him) who said,

"I heard the Messenger of Allah (pbuh) saying, "Every picture-maker will be in Hell-Fire, in which there will be, with every picture he has made (in the worldly life), a soul with which he will be tortured." [3]

Ibn ' Abbas (may Allah be pleased with him) also reported that, "I heard the messenger of Allah (pbuh) saying,

"In the worldly life, whoever made a picture, he would be ordered, on the Day of Judgment, to put life into it which he would never be able to do." [4]

The Prophet (pbuh) has also been reported to have said,

"Allah the Almighty says, who does greater wrong than he who desires to create the like of what I create? Let them create a grain of barely! Let them create an atom." [5]

The Prophet (pbuh) said,

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[1] Reponed by Al-Bukhari.
[2] Reponed by Al-Bukhari.
[3] Reponed by Muslim.
[4] Reponed by Al-Bukhari.
[5] Reponed by Al-Bukhari.

"On the Day of Judgment, a neck (person) will come out from the Hell and will say, "1 am entrusted with three persons, whoever associated with Allah other partners, every tyrant and oppressor and picture-maker." [1]

The Messenger of Allah (pbuh) said,

"The angels do not enter a house in which there is a dog or a picture." [2]

In *Sunan* Abu Dawud, it is reported on the authority of 'Ali Ibn Abi Talib that the Messenger of Allah (pbuh) said,

"The angels do not enter a house in which there is a dog, a picture or a person who is in a state of ritual impurity." [3]

Concerning this *hadith,* AI-Khattabi (may Allah bestow mercy upon him) said, "What is meant by angels is those who descend with mercy and blessings and not those who are entrusted with recording the actions of the servants who accompany those who are in a state of ritual impurity or otherwise. It is also said that what is meant by "a person who is in a state of ritual impurity" is not the one who delays washing until the time of the Prayer comes but the one who does not wash himself from this impurity and neglects it to the extent that it becomes a habit for him. The following narration lends support to the previous meaning, "The Prophet used to have sexual intercourse with all of his wives and wash himself only once." This means that the Prophet (pbuh) delayed washing from ritual impurity and did not have body-washing directly after it became obligatory.

'Aishah (may Allah be pleased with her) said, "Sometimes *the Messenger of Allah (peace and blessings upon him) retired to his bed while he was in a state of ritual impurity and did not touch any water."* [4]

As for keeping dogs, it is prohibited if they are used in purposes other than guarding groups of people or for hunting. But if a person is obliged to keep them, for certain purposes, there will be no wrong in this. By the same token, if the person keeps dogs for guarding his house, there will also be no wrong in this.

As for pictures, it includes everything, which has a soul, whether they are erected bodies, or painted in a ceiling or on a wall or placed in a certain pattern or woven in clothes or places. In all these cases, pictures should be avoided.

Pictures should be defaced and removed in cases where the person is able to do so. In his *Sahih,* Muslim reported on the authority of Hayyan Ibn Husain who said, "Ali Ibn Abi Talib (may Allah be pleased with him) told me saying, "Should I teach you something on which the Messenger of Allah (pbuh) has brought to me? Do not leave a picture until you erase it, or a raised grave unless leveling it." [5]

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[1] Reported by At- Tifll1idhi.
[2] Reported by A1-Bukhari.
[3] Reported by Abu Dawud.
[4] Reported by At- Tifll1idhi.
[5] Reported by Muslim.

49) Loudly Lamenting for the Dead or When Afflicted with an Adversity

In *Sahih Muslim,* Ibn Mas'ud (may Allah be pleased with him) reported, "The *Prophet* (pbuh) said that,

"He who slaps his cheeks, rips his pockets, or calls out the cries of the pre-Islamic period of ignorance is *not of us."* [1]

Abu Musa AI-Ash'ari (may Allah be pleased with him) reported that,

"The Messenger of Allah (pbuh) cleared himself from the woman who loudly lament, the one who shaves or plucks out her hair when being afflicted with an adversity, and the one who rips off her clothes." [2]

All these types are prohibited according to the consensus of the scholars. It is also prohibited to dishevel one's hair, slap the cheeks, scratch the face and to wail and burst into loud lamenting.

Umm 'Attiyyah (may Allah be pleased with her) said,

"Among things upon which we *gave the Messenger of Allah (pbuh) the oath of allegiance was to refrain from loud lamenting."* [3]

Abu Hurairah (may Allah be pleased with him) said, "The Messenger of Allah (peace and blessing be upon him} said,

"Two qualities in people are unbelief attacking another's ancestry, and wailing over the dead." [4]

On the authority of Abu Sa'id Al-Khudri (may Allah be pleased with him) who said,

"The Messenger of Allah (peace and blessings be upon him) has cursed the woman who loudly wails for the dead and whoever listens to her."[5]

On the authority of Abu Burda who said,

"Once Abu Musa Al-Ash'ari was *sick and consequently he fell unconscious in the lap of a woman from his family. She, in turn, cried loudly and he could not stop her. When he became conscious, he said,* "I *cleared myself from what the Messenger of Allah (pbuh) cleared himself i.e., the woman who loudly laments, the one who shaves or plucks out her hair when being afflicted with an adversity and the one who rips her clothes."* [6]

On the authority of An-Nu'man Ibn Bashir (may Allah be pleased with him) who said,

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[1] Reported by A1-Bukhari.
[2] Reported by AJ-Bukhari and Muslim.
[3] Reported by A1-Bukhari.
[4] Reported by Muslim.
[5] Reported by Abu Dawud
[6] Reported by An-Nasa'i.

"Once' Abdullah Ibn Rawaha fell unconscious. Consequently, his sister started wailing over him saying, 'O so and so.' When he became conscious, he said, 'You never said something, unless it was said to me are you so and so." [1]

It is also reported in the two *Sahihs* that, "The Messenger of Allah (pbuh) said,

"In his grave, the dead is tortured with what he was lamenting over?" [2]

On the authority of Abu Musa (may Allah be pleased with him) who said,

"Never has a person died and his people wail upon him saying, 'O *our master,* O *our sustainer, or the so and so, and two angels not be entrusted with his torture saying, weren't you so and so?"*[3]

The Prophet (pbuh) said,

"If the woman who loudly laments the dead does not repent before the time of her death, she will be raised on the Day of Judgment wearing a garment from a tar and a coat of mail from scabies."[4]

The Prophet (pbuh) also said,

"It is forbidden for me to make two foolish sounds, the one when being granted with a blessing; amusement, playing and the flute of Satan, and the other when being afflicted with an adversity; scratching one's face, ripping one's pockets and crying." [5]

AI-Hasan said, "Two sounds are cursed, the sound when being granted with a blessing and the sound when being afflicted with an adversity." [6]

The Messenger of Allah (peace and blessing be upon him) also said,

"The people who loudly wail will be made into two rows in the Hell-Fire and will bark at the people of the fire as dogs do." [7]

AI-Awza'i said, once 'Umar Thn AI-Khattab heard some people weeping, consequently, he entered upon them along with others and started beating them until he reached the woman who was wailing. He also beat her to such an extent that her veil *(Hijab)* fell down. He commented saying, 'Beat her! She is wailing and there is no sanctity for such people. She does not weep out of being affected with your adversity, rather she sheds tears to take your money. This only harms your dead in their graves and the ones who are still alive in their homes. She also prohibits committing to patience which is the command of Allah and encourages despair which Allah forbids."

Loudly lamenting means to raise one's voice with wailing and mentioning the good traits of the dead. It is also said that it means that to weep over the dead by mentioning his good traits.

The scholars said it is not allowed to raise your voice when weeping. As for weeping over the dead

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[1] Reported by AJ-Bukhari.
[2] Reported by AI-Bukhari and Muslim.
[3] Reported by At-Tirmidhi.
[4] Reported by Muslim.
[5] Reported by At- Tirmidhi.
[6] Reported by Ibn Hajar Al-Haithami in *Majma' Al-Zawa'id.*
[7] Reported by Ibn Hajar Al-Haithami in *Majma' Al-Zawa'id.*

without wailing or loud lamenting, it is not forbidden. In *Sahih* of Al-Bukhari and Muslim, Ibn 'Umar (may Allah be pleased with him) reported that, "The Messenger of Allah (peace and blessing be upon him) visited Sa'd Ibn 'Ubadah along with `Abdul-Rahman Ibn 'Awf, Sa'd Ibn Abi Waqas and 'Abdullah Ibn Mus'ud (may Allah be pleased with them all).

Thereupon the Messenger of Allah (pbuh) wept. Upon seeing the Messenger of Allah (pbuh) in this state, the people also wept. The Prophet said,

"Don't you hear?! Allah does not torment the people because of the tears of the eye or the grief of the heart. Rather, He torments or bestows His mercy upon the people because of the returns of "this" and he pointed to his tongue." [1]

In the two *Sahihs,* it is also reported on the authority of Usarnah Ibn Zayd that "The son of the daughter of the Messenger of Allah (pbuh) came to Messenger when he was dying. Thereupon, the eyes of the Messenger of Allah (pbuh) were soaked with tears. Sa'd said,

"O *Messenger of Allah what is this?' The Prophet said, "This is a mercy which is created by Allah within the hearts of His servants and Allah will only shower His mercy upon the merciful ones (amongst His servants)"* [2]

In *Sahih AI-Bukhari,* it is reported on the authority of Anas (may Allah be pleased with him) that,

"The Messenger of Allah (pbuh) entered upon his son, Ibrahim, while he was dying. Thereupon the eyes of the Prophet (pbuh) started to shed tears. 'Abdul-Rahman Ibn 'Awf said to him, 'You too, O *Messenger of Allah!' The Prophet commented,* 'O *Ibn Awf, it is a mercy' and repeated it twice and said, 'The eyes shed tears, the heart is grieved, but we do not say anything except what pleases Allah and for your death we are very sad, O Ibrahim."*[3]

As for the *Sahih hadith* which states,

"The dead will be tortured with the weeping of his family over him." [4]

It is not to be taken literally, it is interpreted differently by various scholars. The most evident meaning is, but Allah knows best, that the weeping may be for some other reasons such as the deceased person may have advised his family to do so prior to his death.

The followers of Shafi'i said, "The weeping over the dead is allowed before and after his death. But it is preferable for it to be done before the death according to the *hadith* which states, "Let them (weep), but when his soul is really taken, do not allow anyone (to weep)." Shafi'i and his followers stated that weeping after the death is only reprehensible but it is not forbidden. They interpreted the previous *hadith* as follows, "It is reprehensible to let them weep (after the death)."

The woman who loudly laments the dead will be tormented in such way because she, in so doing, orders the people to be despondent and impatient and this is in contradiction to what Allah and his Messenger has ordered. Allah the Almighty has said,

{O *ye who believe! Seek help with patient perseverance and prayer: for God is with those who patiently*

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[1] Reported by AI-Bukhari.
[2] Reported by AI-Bukhari.
[3] Reported by AI-Bukhari.
[4] Reported by Al-Bukhari.

persevere and say not of those who are slain in the way of Allah: "They are dead" Nay, they are living, though ye perceive (it) not. Be sure We shall test you with some thing of fear and hunger, some loss in good, lives and the fruits (of your toil), but give glad tidings to those who patiently persevere, who say, when afflicted with calamity: To Allah we belong, and to Him is Our return.} (AI-Baqarah: 153-156)

'Ata' reported Ibn' Abbas to have said, "This means that Allah will support such people and will never disappoint them. Allah the Almighty said, {*Be sure we shall test you.}* i.e., Allah will treat such kind of people the same way He treated the afflicted people. That is because Allah knows the returns and consequences of all things and He is in no need for the afflicted to know the result but He just deals with them in such way.

So, whoever is patient, he will be rewarded for his patience and whoever is impatient, will be deprived of such reward then Allah said,{ *with something of fear and hunger.}* Ibn 'Abbas said, *{fear}*means fear from the enemy and hunger means famine and drought. 4 *Some loss in goods* p, means loss and decrease in property and death of animals. {*Lives}* means loss of lives through death, killing, disease and old age. *{And the fruit}* means decrease in needs of people and the fruits will be imperfect. Then Allah the Almighty ended the *Ayah* with giving good news to those who are patient to indicate that whoever was afflicted with these calamities and was patient, he is promised by Allah to be rewarded, Allah the Almighty said, "But give glad tidings to those who patiently persevere." Then Allah described them saying, *{who say when afflicted with calamity.}* i.e., they were afflicted with what previously mentioned. To be afflicted with good thing is not affliction. { *They say, to Allah we belong.}* i.e., we are the servants of Allah and He can dispose with us with whatever He will. *{And to Him is our return.}* This will be through death. The return to Allah means that He will be the only Sovereign. That is because some people govern in this world, but as soon as they are deprived of it, they know the whole matter will be in the Hands of Allah, the Almighty.

On the authority of `Aishah (may Allah be pleased with her) who said, "The Messenger of Allah (pbuh) said,

"Whatever the calamity a believer is afflicted with, he will be compensated for it, even the sting of the thorn." [1]

The Messenger of Allah (pbuh) said,

"Whoever is afflicted with a calamity, let him remember the calamity of my death for it is the greatest of all." [2]

The Messenger of Allah (pbuh) said,

"The son of a person died and Allah the Almighty said to the angels, 'Did you take the soul of the son of my servant.'They will reply, 'Yes.' Allah will say, 'Did you take the fruit of his heart.' They will reply, 'Yes.'

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[1] Reported by A1-Bukhari.
[2] Reported by Ad-Darimi.

Allah will say, 'What did my servant say.' They will say, 'He praised You and sought the reward from You.' Allah will say 'Build a house for my servant in Paradise and call it the house of praise." [1]

The Messenger of Allah (pbuh) also said,

"The Almighty Allah said in a hadith Qudsi, "The reward of my believing servant, if I take the soul of his bosom friend in this world and he was patient and sought the reward from Me, will be nothing except Paradise." [2]

The Prophet (pbuh) also said,
"Among those things which bring happiness to the son of Adam is to be satisfied with what Allah has destined for him,' and among things which bring him wretchedness is to be dissatisfied with Allah's blessing." [3]

On the authority of 'Umar Ibn AI-Khattab who said, "When the angel of death (peace be upon him) takes the soul of the believers, he will stand at the door of his house. There will be among his family the one who slaps her face, the one who dispersed her hair and the one who wails and bursts in loud lamenting. Thereupon the angel of death will say, "For what you display your anxiety and fear? By Allah, I did not decrease the span of life of anyone of you, nor decrease the provision of anyone of you, nor did I oppress anyone of you. So, if you complain and anxiety was upon me be sure that, I only was ordered to do so. And if they were upon your dead, by Allah he has nothing to do but to surrender. And if they were upon your Lord, by Allah you disbelieved in him. Surely I will return to you many times until I took you all. The Messenger of Allah (pbuh) commented,

"By whom in whose hands my soul is, if they saw his place and heard his words, they would be surprised and would weep upon themselves."

Consolation

On the authority of' Abdullah Ibn Mas'ud (may Allah be pleased with him) that he said, "The Prophet (pbuh) said,

"Whoever offers the consolation to the afflicted person, he will be rewarded with the same." [4]

On the authority of Abu Barzah (may Allah be pleased with him) who said, "The Prophet (pbuh) said to Fatimah (may Allah be pleased with her),
"Whoever offers consolation to the person who is bereaved of his/her child, he will be clothed with Burd (certain kind of garment) in Paradise." [5]

On the authority of 'Abdullah Ibn Amr Ibn AI-As (may Allah be pleased with both of them) who said, "The Messenger of Allah (pbuh) said to his daughter Fatimah (may Allah be pleased with her),
"For what reason did you go out from your house. 0 Fatimah?" she said, "I went to the people of this house

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[1] Reported by At- Tirmidhi.
[2] Reported by AI-Bukhari.
[3] Reported by At- Tirmidhi.
[4] Reported by At- Tirmidhi.
[5] Reported by At-Tirmidhi

and asked Allah to shower his mercy upon their dead and I offered them consolation." [1]
On the authority of Amr Ibn Hizam who said, "The Prophet (pbuh) said,
"Never does a believer offer his afflicted brother consolation and Allah cloth him out of his Honour on the Day of Judgment."[2]

Consolation means that to bring patience and mention to the deceased's kin what can relieve their sadness and lighten their calamity. It is recommended that it includes commanding the good and forbidding the evil. It also comes under the saying of Allah,

{*Help ye one another in righteousness and piety but help ye not one another in sin and rancor!* }

(AI-Maidah, 2)

This is the most indicative verse concerning the matter of consolation.

Consolation is preferable before and after burying the dead. The followers of Ash-Shafi'i said, its time starts from the time when the soul is taken and lasts for three days after burying the dead. Some scholars said, consolation is not preferable after three days of dying, for consolation appeases the heart of the afflicted person and this mostly takes place within three days and therefore there is no need to renew his sadness. This same position was held by the majority of the scholars. Abu Al-Abbass said, there is no wrong to offer consolation after three days since the event lasts forever. An-Nawawi (may Allah bestow mercy upon him) said, "What is agreed upon is that it should not be offered after three days except in two cases: when the one who offers the consolation is absent or the afflicted person was absent as well. And they are expected to return after three days. Offering consolation after burying the dead is better than doing it before burying, for before burying, the people of the dead are engaged with preparing him and alienation is intensified after burying. This may be done if no anxiety appeared on the part of the people of the dead. Otherwise, consolation should be offered to bring quietness to them.

It is also reprehensible to gather in a particular place to receive the consolation. This means that the people of the dead should not gather in a certain place and the people go to offer them consolation. The formula of consolation is well known. The best of what can be said in this respect is what is reported in the two *Sahihs* on the authority of Usamah Ibn Zayed (may Allah be pleased with him) who said that, "One of the daughters of the Prophet (pbuh) sent to him and told him that one of her children is dying. The Messenger of Allah (pbuh) said to the man,

"Return to her and tell her that, to Allah is what He has taken and to him is what He has given and to everything is an appointed term with Allah. So, order her to be patient and seek the reward from Allah." [3]

An-Nawawi (may Allah bestow mercy upon him) said that, "This *hadith* is one of the most comprehensive rules of Islam which includes many religious matters, whether they are principles, subsidiary matters, good manners, patience towards all kinds of calamities, worries and discusses many other things.
"To Allah is what He has taken." means that the whole world is His. Therefore, He does not take what is yours but what is His as a trust to you." To him is what he has given" means that what he has granted you

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[1] Reported by Abu Dawud
[2] Reported by Ibn Majah.
[3] Reported before.

with is not out of His Sovereignty but it is His and He disposes it as He wills. "To everything there is an appointed term with Allah" means that you should not be anxious for the one whose soul was taken by him, completed his span in this life and it is impossible to delay or precede his appointed time. Upon being sure of all this, you should be patient with what has afflicted you.

On the authority of Mu'awiyyah Ibn Iyas from his father (may Allah be pleased with him) who said once the Prophet (pbuh) did not see one of his Companions and he asked about him. The Companions replied,

"0 Messenger of Allah, his son who you have seen has died. Thereafter, the Prophet (pbuh) met him and asked him about his son and he told him that he died. The Prophet consoled him then said,

"Which of them is most beloved to you, to enjoy this worldly life with your son or to come tomorrow and find that your son preceded you to open whichever of the doors of Paradise you want. The man replied, "0 the Prophet of Allah, of course to advance me *to Paradise and find it open for* me is *most beloved. The Prophet said, this* is *granted to you. The companions asked, "is it exclusive for him or* is *it general for all Muslims? The Prophet replied, "For all Muslims."* [1]

On the authority of Abu Hurairah (may Allah be pleased with him) who said,

"The Messenger of Allah (pbuh) went out to AI-Baqr and he saw a woman wailing on a grave. He said to her, "0 the servant of Allah, fear Allah and be patient". She replied, "0 the servant of Allah, if you were afflicted with what I have been, you would excuse me!" *The Prophet said to her, "0 servant of Allah, fear Allah and be patient." She replied, "0 the servant of Allah, I heard what you said, so let* me *alone. Abu Hurairah said, "The Prophet let her alone and there was a* man *who witnessed this scene and came to this woman and asked her what did this man (the Prophet) say to her? She told him what he said and with what she replied him. The man asked her did you know him? She replied, "No, By Allah." He said, "Woe to you! He* is *the Messenger of Allah (peace and blessings be upon him). Thereupon, she quickly walked towards him until she reached him and said, "0 Messenger of Allah, I will be patient". The Prophet said, "Patience* is *at the time of the suddenness of the calamity."* [2]

This means that the patience is more virtuous at the suddenness of the calamity, but after that, solace, of course, takes place.

In *Sahih Muslim,* it is reported that,

"Once one of Abu Talha's sons died. His wife, Umm Salim said to his family, don't tell Abu Talha and I will tell him myself upon returning of Abu Talha, she offered the dinner for him and he ate and drank. Then she made up herself more than she did for him before that and Abu Talha had sexual intercourse with her. Upon realizing that he satisfied himself from her, she said, 0 Abu Talha, what do you say about some people who lent something to others, then they demanded their right, do other people have the right to deny them this thing? He *replied, "No". Umm Salim said, "Deem your son as a trust which returned to Allah. Abu Talha got angry and said, do you leave* me *until I stain myself with you then you told* me *about* my *son. This, by Allah will never cause* me *to be patient. Then he went to the Messenger of Allah (pbuh) and*

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[1] Reported by An-Nasa'i
[2] Reported *by* AI-Bukhari.

told him about what had happened. The Messenger of Allah (peace and blessings be upon him said, "May Allah bless your night for you both."[1]

In another narration, it is reported that,

"With the best and all-embracing good, no one is *granted something better than patience."* [2]

Ali Ibn Abi Talib (may Allah be pleased with him) said to Al-Ashas Ibn Qays, "Be committed to patience and count your dead as a trust which returned to Allah's keeping, otherwise you are behaving the way the animals do."

A wise man wrote to an afflicted man saying, "You lost what you have been afflicted with, so do not let its compensation i.e., the reward, miss you also." Another man said, "The sane person does on the *first* day of his calamity what the foolish person does on the fifth day of his calamity."

It is well-known that the passing of time consoles and relieves the afflicted person. Therefore the law-giver ordered the people to be patient on the suddenness of calamity. Once Ash-Shafi'i (may Allah be pleased with him) was told that Abdul-Rahman Ibn Mahdi lost one of his sons and he was very anxious and distressed because of his death. Thereupon, Ash-Shafi'i sent him a message saying, "O my brother console yourself with what you console others with and detest from yourself what you detest from other's doings. Be *sure* that the most grievous calamity is the one which deprives the person the delight and the reward, so what do you say about the combination of these two thing and the doing of a sin? So hasten to your destiny while it is near to you before demanding it while it goes far from you. May Allah grant you patience at times of calamity and reward you and us *for* it."

A man wrote to some of his brothers to console him because of the death of his son saying" "As long as the son is living, he is a source of sadness and trial *for* his father, but when he dies he becomes a prayer and a *mercy for* his father. Therefore, don't be sad *for* what you missed, you missed his sadness and trial and do not lose the prayer and *mercy* which Allah offers you.

Musa Ibn Al-Mahhdi consoled Ibrahim Ibn Salamah on the death of his son saying, "Was not he a source of happiness although he was a calamity and a trial but when he died, he became a source of sadness then he became a prayer and mercy?

A man consoled another saying, "the one who will be a reward *for* you in the hereafter is better than the one who was a source of your delight and happiness in the worldly life." It is also reported that Abdullah Ibn 'Umar (may Allah be pleased with him) buried one of his sons and laughed at the grave. He was asked do you laugh while you are still standing at the grave? He replied, I was to over come by Satan. Ibn Jarih (may Allah be pleased with him) said, "Whoever is not be patient at the time of calamity and deem his dead as a trust which is in Allah's keeping, he will behave the way the animals do." Hamid AI-Araj said, "I saw Sa'id Ibn Jubair saying to his son and looking at him, I know a particular characteristic of you. He was asked what is it? He replied, "He will die and I will deem him as a trust which is returned to Allah's keeping.

AI-Hasan Al-Basri (may Allah be pleased with him) reported that,

"A man was very sad because of the death of his son and he complained this to him. AI-Hasan said, "Was

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[1] Reported by A1-Bukhari.
[2] Reported by A1-Bukhari.

your son absent from you before his death? The man replied, "Yes, his absence was *more* than his attendance. AI-Hasan said,"So deem his absence forever but this time will be the most rewarding *for* you. The man said, O Abu Sa'id, You appeased my anxiety about my son.

Once 'Umar Ibn 'Abedul-' Aziz entered upon his son while he was ill and said, *"0* my son, how are you?" He replied, "I found myself in the truth." 'Umar said, O my son, to be in my scale! It is *more* beloved *for* me to be in your scale ('Umar mean that his sins are *more* than his son's." The son replied, "O my father, to be granted what you love is more beloved to me than to be granted what I love."

Once, 'Urwah was attacked by disease in his leg and he was obliged to cut it off and he cut it off himself despite he was an old man. He did not leave out his oft-frequently remembrance which he used to do on this night, but he recited Allah's saying,

{Bring as our early meal, truly we have suffered much fatigue at this (*stage of) our journey*}

(AI-Kahf: 62)

He (may Allah be pleased with him) also said, "OAllah! If You afflicted me, you truly relieved me and if you took something, truly you saved me many others. You took one organ and saved for me many others and you took a son and saved me many others. On the same night a man from Banu Abs entered upon Al-Walid Ibn Abd ul-Malik. AI-Walid asked him about his eye. The man said, "I spent one night in the peak of a valley and I didn't know anyone from Bany , Abd who may be more rich than me. Then we were afflicted with a torrent. Consequently, all my property, family and children were destroyed with exception of a camel and a son. The camel was very reluctant and it ran away and I started to follow it. I did not leave my son except for a short distance and I heard his crying. I returned to him and I found his head under its belly and it killed him. Then I followed the camel to catch it, but it kicked me with its foot and it disfigured my face and blinded my eye. Then I became deprived of my family, my property, my son and my camel." Thereupon, AI-Walid said, "Take this man and bring him before 'Urwah so he knows that there are many others who are more afflicted than him."

It is also reported that, when 'Uhman (may Allah be pleased with him) was attacked and beaten, he said while blood was flowing upon his beard, "There is no God but Allah, Glory be to you. Truly I was one of those who wronged themselves. O Allah! I seek Your help against them and I seek Your help in all my affairs.O Allah! I ask You to grant me patience on what You afflicted me with.

AI-Mada'ni said, "I saw in the desert a very beautiful woman and I said, "By Allah, this woman is surely a very prosperous and rich. She said, "By Allah, this is not true, I suffered many distresses and worries and I will tell you my story. I was married to a man and we had two children. On the day of *'Eidul-Adha* (Feast of Sacrifice), their father slaughtered a sheep and they were playing. The elder son said to his younger brother, do you want me to show you how my father slaughtered the sheep? The younger son said, 'Yes'. Then the elder son slaughtered his brother and when he saw his brother bleeding he was very scared and ran away towards the mountain and a wolf devoured him. His father followed him to bring him back, but he lost his way in the desert and he died from hunger and I became lonely. Al-Mada'ni asked her, "How are you with patience?" She said, "If it accompanies me, I will abide by it, but it was a wound and I recovered."

On the authority of Ibn Abbas (may Allah be pleased with him) who said,

"I *heard the Messenger of Allah (pbuh) saying, "Whoever has two sons and they died in his lifetime, he will*

enter Paradise. Aishah asked, "May my father and mother be a compensation for you! What about the one who has one son?" The Messenger of Allah (peace and blessing be upon him) said, "He will have the same reward" 'Aishah proceeded, "What about the one who has none of your Ummah?' He said, "I *am the fore-runner of my Ummah and they were not afflicted with a more grievous calamity than mine (death)."* [1]

One the authority of Abu Ubaidah (may Allah be pleased with him) from his father who said, "The Messenger of Allah (pbuh) said,

"Whoever has three sons and they died in his lifetime before attaining the age of puberty, they will be a protection for him from the Hell-Fire." Abu AI-Darda, and in another narration Abu Dharr, said, "I introduced two sons. The Prophet said, "They will bring you the same reward. Ubai Ibn Ka'b, the muster of the readers of the Glorious Qur'an said, "I introduced one. " The Prophet (pbuh) said, "He will bring you the same reward, but this is at the time of the suddenness of the calamity." [2]

On the authority of Waki' who said,"There was a son for Ibrahim AI-Harbi and he was eleven years when he memorized the Glorious Qur'an and was knowledgeable in *Fiqh* and *Hadith.* He died and I went to console his father. He said to me," I was longing for his death." I said, O Abu Ishaq, how could you say something like that while you enjoy such a status among the scholars? Your son was grown up, memorized the Qur'an and was knowledgeable in *Fiqh* and *Hadith.* He said, I saw in a dream as if we it was the Day of Judgment and there were many children who are carrying cups of water and met the people to give them water. The Day was very hot and I said to one of them, give me some water. He looked at me and said you are my father. I said who are you? He said, we are the children who died in the religion of Islam and we foreran our fathers to give them the water to drink. For this reason I hoped for his death."

Muslim reported on the authority of Abu Hasan who said that,

"I said to Abu Hurairah talk with us about something that may relieve us from our sadness concerning our dead." He said, they are the boys of Paradise and they meet their fathers or their parents and catch their clothes or hands and don't leave them until they enter Paradise." [3]

Malik Ibn Dinar (may Allah be pleased with him) said, " At the be ginning of my life I indulged in every type of amusement and wine drinking. I bought a slave girl and I had a sexual intercourse with her and she gave birth to a girl. I loved the girl in the true sense of the word. She grew up and started to walk. Whenever I wanted to drink she came and poured it before my hands. When she was two years old she died and I was very distressed and sad because of her death. Then when it was the fourteenth night of Sha'ban I slept and I was very intoxicated. I saw in my dream as if we are on the Day of Judgment and I was raised from my grave. Then there was a dragon following me and wanted to eat me. I fled from it but it did not leave me alone. The more I ran fast, the more it hurried and I was very fearful. On my way I passed by an old man with a clean and pure clothes and feeble body. I said, I entreat you to protect me from this tannin which want to eat and destroy me. He said to me, O my son I an a very old man and I am not able to face this tannin. But pass and hurry and may Allah protect you against it. I ran away and it. Followed me. I was very near to the layers of the fire while they were boiling and I was about to fall into them. I heard someone

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[1] Reported by At- Tirmidhi.
[2] Reported by At- Tirmidhi.
[3] Reported Muslim.

saying; rescue this wretched person before his enemy reaches him. Thereupon the gates were open and curtains were pulled up and there were children, with faces like the moon, looking at me. My daughter was amongst them and when she saw me she went down to a scale of light and beat it with her its right hand and consequently the tannin ran away. She sat in my lap and said, O my father,

{*has not the time arrived for the believers that their hearts in all humility should engage in the remembrance of Allah and of the truth which has been revealed (to them)*} (AI-Haddid: 16)

I said to her, "O my daughter do you know the Glorious Qur'an? She replied, "We know it more than you, I said, "O my daughter, what do you do here? We are the Muslim children who died and were placed here until the Day of Judgment awaiting you." I asked her, "O my daughter what is this dragon who wants to destroy me? She said, "O my father, this is your odious deeds you strengthened it until it wants to destroy you. I asked her who is this feeble man? She said, "This is your good deeds you weakened it until it was unable to face your odious deeds. So repent to Allah and be not among those who are destroyed." Then I rose from my sleep and I repented to Allah from this time.

Therefore, contemplate (may Allah have mercy towards you) the blessing of the death of children, whether male or female, while they are younger. Their parents will have the reward of them if they are patient and seek the compensation from Allah and say, praise be to Allah, to Allah we belong and to him is our return. They, in return, have what Allah has promised them,

{*Who say, when afflicted with calamity: to Allah we belong.}* (AI-Baqarah: 156)

i.e. we and our property is for Allah and He has the right to dispose with it as He wills. And to Him is our return." this is an admission that every thing will be destroyed and every thing will return to Allah.

On the authority of Thawban (may Allah be pleased with him) who said, "The Messenger of Allah (peace and blessings be upon him) said,

"Never is a person afflicted with calamity unless it is due to two things, either because of a sin which will not be forgiven except by this calamity or because of a certain status which he will never attain except through this calamity." [1]

Sa'id Ibn Jubair said,

"This nation was given something at time of calamity which the Prophets preceding it were deprived of i.e., {*To Allah we belong and to Him is our return." He proceeded to say, "If the Prophets were granted with it, it would be given to Jacob (pbuh) who said, "How great is my grief for Yusuf*} (Yusuf: 84)

On the authority of Umm Salamah (may Allah be pleased with her) who said, I heard the Messenger of Allah (pbuh) saying,

"Never is a person afflicted with a calamity and say, "To Allah we belong and to him is our return. 0 *Allah! Reward me in my calamity and compensate me with something better than it, and Allah not reward him and compensate him with something better than it." Umm Salamah said, when Abu Salamah died, I said, who is better than Abu Salamah then I said it and Allah compensated me with the Messenger of Allah (pbuh)."* [2]

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[1] Reported by A1-Mundhiri .
[2] Reported by Muslim.

On the authority of AI-Shu'bi who said, Shuraih said, when I have been afflicted with a calamity. I thank Allah four times, I thank Him that He did not afflict me with something more grievous than it, I thank Him for granting me patience for it. I thank Him that he helped me to review what I hope of reward and I thank Him that he did not make it in my religion. Allah the Almighty said,

{*They are those on whom (descended) blessings from their Lord, and mercy, and they are the ones that receive guidance.}* (AI-Baqarah: 157)

Here blessings mean mercy and forgiveness. {*They are the ones that receive guidance}* means, they are the ones who are guided to review their works and deeds. It is also said that they are the ones who are guided to Paradise and rewards.

One the authority of Sa'id Ibn AI-Musayyab from 'Umar Ibn AI Khattab (may Allah be pleased with him) who said in his comment on, {*They are the ones on whom (descended blessings from their Lord, and mercy},* how blessed they are. He said also, {they are the ones that receive guidance.} how blessed is this promotion. [1]

As for the person who is afflicted with a calamity and he displayed his dissatisfaction through wailing and bursting in loud lamenting, slapping one's cheeks, ripping one's pockets, dishevelling, shaving, cutting off, or plucking out one's hair. He will invoke Allah's wrath and curse upon himself whether he is a man or a woman.

It is also reported that beating over one's thighs at the time of calamity deprives the person the reward. It is also reported that,

"Whoever is afflicted with a calamity and he tears his clothes, slaps his face, rips his pockets or plucks out his hair, he resembles the one who takes his arrow and wants to fight Allah."

It is previously mentioned that Allah does not torture the people because of the tears of the eyes or the grief of the heart. Rather He tortures them for the returns of their tongues and what they say at the time of affliction of loud lamenting and crying. It is also previously mentioned that the dead is tortured with what he was lamented with. *So,* if the woman laments and says O my sustainer, O my helper, or the one who clothes me, the person will be tortured and it will be said to him, are you her sustainer, are you her helper, are you the one who clothes her? Therefore, loud lamenting is not allowed for it enraged the grief and encourages impatience. It "also goes against the satisfaction with Allah's destiny and submitting to Allah's orders.

Salih AI-Mari said, once one Thursday evening I was among the graves and sleep overcome me. I saw in my dream as if the graves were cracked and the dead were raised and sat in many sessions (circles) and upon them there were covered plates descended. There was amongst them a young man who was tormented with all types of torture. I went to him and asked, O young man, why are you tortured from amongst these people? He said to me, O Salih, I entreat you to transfer what I will say to you and pay the trust arid be merciful to rescue me from my grief, may Allah the Almighty make you the one who will bring me salvation. When I died and my mother gathered many women and lamented and wailed over me every day.

[1] Reported by AI-Hakim.

I was tormented with their wailing and the fire surrounded me from all directions because of what they said. May Allah not reward her with any good because of me. Then he started weeping until I wept due to his state. He then said O Salih go to my mother, and he told me about her place, and say to her, why do you torment your son? She brought me up and protected me against misfortunes and when I died she threw me into the torture. O my mother, if you saw my state, the chains in my neck, the cuffs in my feet, and the angels of torture beating me, you will be merciful towards me. If you do not give up what you say of wailing and lamenting, Allah will judge between you and me on the Day of Judgment. Salih said, I woke up in fear and stayed in my place until the time of dawn. In the morning, I went to this village and I had no concern except to reach the house of the mother of this young man. I asked about her and I reached her. The door of her house was blackened and the sound of lamenting and wailing was heard from outside of the house. I knocked the door and there came an old woman and said what do you want? I said, I want the mother of the youth who died. She asked what do you want from her? She is engaged with her grief. I said to her summon her for I have a message for her from her son. She entered and told her. The mother came out wearing black clothes and her face was black out of oft wailing and weeping. She asked me who I was? I said, I am Salih AI Mari. Yesterday I was at the graves and so and so have happened to me with your son. I saw him tortured and saying, O my mother, you brought me up and protected me against misfortunes and when I died you threw me into the torture. If you do not give up what you say of wailing and lamenting, Allah will judge between you and me on the Day of Judgment. Upon hearing that, she fell unconscious. When she restored her state, she grievously wept and said Omy son it is so cherished to me and if I knew, I would never do it and I repent to Allah from my doing. Then she entered her house, changed her clothes and gave me a suite filled with Dirhams and said, O Salih, give these Dirhams in charity on behalf of my son.

Salih said goodbye to her, supplicated to Allah for her, went away and gave the dirhams in charity. On the night of the next Thursday, I went to the graves as I used to do and I slept. I saw in my dream that the people in the cemetery rose from their graves and sat in circles and upon them the plates were descended. The young man was very happy and delightful amongst them and to him there came a plate and he took it. When he saw me, he advanced towards me and said, O Salih, may Allah reward you in the best way for me, Allah the Almighty relieved me from the torture because my mother gave up wailing and lamenting. The reward of charity also reached me. Sahih said, what are these plates? These are the presents of the living people to their dead, from charity, recitation of the Qur'an and supplication. They descended upon them every night of thus. **It** is said this is the present of so and so to you. So, return to my mother and send peace upon her and say to her may Allah reward you in the best way for me. I received the reward of your charity on behalf of me and you will join us soon, so prepare yourself. Salih said, "I awake and come to the house of the mother of this youth after some days. I found a bier at its door. I asked for whom this bier is placed? They replied, for the mother of the youth. I offered prayer upon her and she was buried beside her son in this grave. I supplicated Allah for them and went away. We ask Allah to cause us to die while we are

Muslims and join us to the righteous people and protect us from the Fire, for He is Ever-Generous, Ever Relenting and Ever-Merciful.

50) Excess Against Others

Allah, the Almighty said,

{*The blame is only against those who oppress men with wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a chastisement grievous*}

(Ash-Shura: 42)

The Prophet (pbuh) said,

"Allah has inspired to me that you are all to be humble and that no one should exalt himself above another." [1]

It is also reported that,

"If a mountain transgresses against the other, Allah will make the one that transgressed it into dust."[2]

The Prophet (pbuh) also said,

"There is no sin whose owner is more deserving to be tortured by Allah in this world along with punishment in the Hereafter than the one who transgresses against others and severs the relation with one's kin."[3]

Allah, the Almighty caused the earth to swallow up Qarun when he transgressed against his people. Concerning him, Allah the Almighty said,

{*Qarun was doubtless, of the people of Moses but he acted insolently towards them.}* (Al-Qasas: 76)

Allah, the Almighty also said,

{*Then we caused the earth to swallow up him and his house*.................} (Al-Qasas: 81)

Ibn Al-Jawzi (may Allah have mercy upon him) said, the scholars are in disagreement about the identification of Qarun's transgression. Ibn 'Abbas said that he designate for the adulteresses a sum of money to charge Moses (pbuh) with this heinous crime. Ad-Dahak said he transgressed by disbelief in Allah, the Almighty. Qatada said he transgressed through exalting himself. Ata' Al- Khurasani said, he transgressed through making his clothes longer than the peoples by a span. And Al-Mawrdi said, he served under the Pharaoh and he transgressed and oppressed the children of Israel.

Concerning Allah's saying" {*Then we caused the earth to swallow up him and his house}* the scholars said, "When Qarun ordered the adulteresses to charge Moses as previously mentioned, Moses got angry and he supplicated Allah against him. Allah the Almighty revealed to him saying, "I ordered the earth to obey you

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[1] Reported by Muslim.
[2] Reported by As-Suyuti.
[3] Reported by Ibn Majah.

so order it with whatever you want. Moses said, 'O earth, swallow him,' so it swallowed him until his bed was sunk into the earth. When Qarun saw this he entreated Moses by the kinship. But Moses said, 'O earth, swallow him and it took him until his feet were sunk.' Moses continued to supplicate until Qarun was completely swallowed by the earth. There upon Allah revealed to him, O Moses how harsh you are. By my honor and Glory, if he entreated me, I would respond to him! Ibn 'Abbas said, Allah caused the earth to swallow him up until he reached to the lowest earth.

Samrah Ibn Jundub said, whenever the earth swallowed him he would return back to normal and the process would be repeated. Muqatif said, "When Qarun was destroyed, Banu Israel said, "It is Moses who destroyed him to take his property and his house, so Allah caused the earth to swallow him up after three days; *{And he had not* (the *least little) party to help him against Allah)}* i.e., to protect him from Allah, *{Nor could he defend himself}* i.e. he could not prevent what Allah has revealed him of chastisement.

52) Overburdening and Arrogance against others

This includes overbearing the weak, the male slave, the female slave, the wife and the beast. Allah, the Almighty ordered us to deal in kindness towards these varieties. He said,

{Serve Allah and join not any partners with Him, and do good to parents, kinsfolk, orphans, those in need, neighbors who are of kin, neighbors who are strangers, the companion by your side, the way-fairer(ye meet) and what your right hands possess: for Allah loveth not the arrogant, the vainglorious}

(An-Nisa': 36)

Concerning Allah's saying,

{*Serve Allah, and join not any partners with Him*}

Al-Wahidi said "Ahmad Ibn Ibrahim Al-Mahragjani told us on the authority of Mu'adh Ibn Jabal (may Allah be please with him) who said, once I was riding behind the Prophet (pbuh) on a donkey. The Prophet said, O Mu'adh, I said, here I am! At your service O Messenger of Allah. He said,

"Do you know what are the rights of Allah towards His servants and what are the rights of the servants towards their Lord? I said, "Allah and His Messenger know best. He said, "The rights of Allah towards His servants is to worship Him and ascribe not any partners unto Him and the right of servants towards their Lord is to torment not the one who does not ascribe any partner unto Him." [1]

On the authority of Ibn Mas'ud (may Allah be pleased with him) who said, *"Once* a bedouin came to the Prophet (pbuh) and said, O the Prophet of Allah, counsel me? The Prophet said,

"Do not ascribe anything unto Allah, even if you are cut up into pieces or burnt and do not delay the prayer from its appointed times for it is the trust of Allah. And do not drink wine for it is the key of every evil."[2]

Allah, the Almighty said, *{and do good to parents}* this means that the person should deal gently and be kind to his parents. He should not be harsh in his response to them. He should be before them as the slave before his master. *{Kinsfolk}* Allah means that theperson should have good relations with them and be kind towards them. *{Orphans}* the person should be merciful towards them and rub their heads. Those in need, By spending some of his money and returning gratitude. Neighbors who are of kin, means those with whom you have a kinship. They have the right of kinship, the right of a neighborhood and the right of Islam. Neighbors who are "strangers" are those with whom you have no kinship.

On the authority of ' Aishah (may Allah be pleased with her) "The Prophet (pbuh) said,

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[1] Reported by A1-Bukhari.
[2] Reported by Ibn Majah.

"Gabriel continued to counsel me concerning the neighbor until I thought that he would designate to him a share of inheritance." [1]

On the authority of Anas Ibn Malik (may Allah be pleased with him), "The Messenger of Allah (pbuh) said,

"On the Day of Judgment, the neighbor will hang himself to his neighbor saying, "0 Lord, you granted my brother many blessings and deprived me any. I spent my night suffering the hunger while he was very satisfied. Ask him why he was very stingy and prevented me any of the blessings You granted to him." [2]

Concerning Allah's saying, {*The companion be our side}* Ibn `Abbas and Mujahidsaid, he is the one who accompanies you in travel, he has the right of the neighbor and the right of companionship. (The wayfarer is the weak and you should guide him to what he wants. Ibn `Abbas said a person should receive the wayfarer with hospitality and should feed him until he goes away." What your right hands possess, they are the slaves, whether male or female. The person should provide for him and should forgive him his mistakes. Concerning Allah's saying, *{for Allah loveth not the arrogant, the vainglorious},* Ibn 'Abbas said, "What is meant by arrogant is the one who exalted in himself (very proud) who does not observe Allah's rights. By the vainglorious, Allah means the one who exalts himself over people by the blessings which Allah has granted him.

On the authority of Abu Hurairah (may Allah be pleased with him) who said, "the Messenger of Allah (pbuh) said,

"While a man, from those who preceded you, wearing a garment was walking arrogantly and in a vainglorious way, he was swallowed by the earth and he will be driven in it until the Day of Judgment."

Usamah said I heard Ibn 'Umar saying, "I heard the Messenger of Allah (pbuh) saying,

"Whoever drags his clothes out of conceit, Allah will not look at him on the Day of Judgment." [3]

In this death disease, the Messenger of Allah (pbuh) used to advise people with prayer and with what their right hands possess saying,

"Allah, Allah, be heedful of prayer and what your right hands possess." [4]

In another narration, it is reported that,

"Good treatment of what the person owns is a good omen and ill-treatment is a bad omen." [5]

The Messenger of Allah (pbuh) said,

"The one who treat what he owns in an evil way will never enter Paradise." [6]

Ibn Mas'ud (may Allah be pleased with him) said,

"Once I was beating my slave with a whip and I heard a voice from behind me saying, "0 Abu Mas'ud, know that Allah is more able than you on this slave" Ibn Mas'ud said, " I will never beat any slave

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[1] Reported by A1-Bukhari.
[2] Reported by A1-Asbahani in *At-Targhib wa At-Tarhib.*
[3] Reported by A1-Bukhari.
[4] Reported by Abu Dawud
[5] Reported by Abu Dawud
[6] Reported by Ibn Majah.

again 'f *In another narration, (the whip fell down from my hand because of the fear of the Messenger of Allah (pbuh) in another, "I said, he is free for the sake of Allah, the man said, if you did not do it, the fire would scorch you."* [1]

Imam Muslim also reported that from the *hadith* of Ibn 'Umar (may Allah be pleased with him) who said, "The Messenger of Allah (pbuh) said,

"Whoever beats his slave for something which he did not do, or slaps him, its expiation is to free him." [2]

Hakim fun Hizam (may Allah be pleased with him) said that, "The Messenger of Allah (pbuh) said,

"Allah will torture those who torture people in this worldly life" [3]

In another narration, it is also reported,

"Whoever unjustly beats anyone with a whip, it will be retaliated on him on the Day of Judgment." [4]

The Messenger of Allah (pbuh) was asked,

"How many times should we forgive the servant? He replied, "Seventy times a day." [5]

Once the Prophet (pbuh) was holding a *Siwak* (tooth-stick) in his hands and he called his servant, but he was late for some minutes. The Prophet said,

"If there was no retaliation, I would beat you with this Siwak." [6]

Abu Hurairah (may Allah be pleased with him) had a black slave girl and he raised a whip on her but he said, "If there was no retaliation, I would beat you until you fell unconscious but I will sell you to the One Who will pay your price in full from me and he freed her for the sake of Allah.

Once, a woman came to the Prophet (pbuh) and said,

"0 Messenger of Allah, I said to my slave girl, '0 adulteress! He said, 'Is she truly as you say?' She said, 'No' He said, 'She would seek justice from you on the Day of Judgment.' Thereupon, she returned to her slave girl and gave her a whip and said to her 'beat me.' The salve girl refused to do so. She freed her and returned to the Prophet (pbuh) and told him about that. He said, 'May what you did be an expiation for your accusing her of such a thing." [7]

In the two *Sahihs,* the Messenger of Allah (pbuh) said,

"Whoever charged his slave with an accusation while he is innocent from it, he will be flogged on the Day of Judgment as retaliation unless he was as he said." [8]

In another narration,

"The slave should be fed and clothed and should not be burdened with something beyond his

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[1] Reported by Muslim.
[2] Reported by Muslim.
[3] Reported by Muslim.
[4] It is previously mentioned
[5] Reported by At- Tirmidhi.
[6] Reported by Ibn Hajar.
[7] Reported by AI-Hakim in AI-Mustadrak.
[8] Reported by AI-Bukhari.

capacity." [1]

In his death-disease, the Messenger of Allah (pbuh) used to advise his Companions saying,

"Be heedful of prayer and of those whom your right hands possess. Feed them from what you feed yourselves and clothe them from what you clothe yourselves. Do not burden them with something beyond their capacity. In case you burden them, you should help them to fulfill it. Do not torment the creatures of Allah, for Allah made you the owners." [2]

Once, a group of people entered upon Salman AI-Parisi (may Allah be pleased with him) while he was the governor of AI-Mada'in and they found him soaking a paste for his family. They said to him, would you not leave the slave girl to do this? He (may Allah be pleased with him) said, "We sent her for some concerns (affairs) and we hated to burden her with another thing." An early Muslim said, "Do not beat the slave for every fault, but count them for him. And in case he disobeyed Allah, beat him for this and remind him with his faults.

It is heinous maltreatment to the slave, both male and female to separate him from his children or his brothers. The Prophet (pbuh) isreported to have said,

"Whoever separates a slave and his/her children, Allah will separate him and his beloved ones on the Day of Judgment." [3]

Ali Ibn Abi Talib (may Allah honor his face) said,

"The Messenger of Allah (pbuh) granted me two slave brothers. I sold one of them and thereupon the Messenger of Allah (peace and blessings be upon him) said, "Bring him back again and repeated it." [4]

It is also a heinous maltreatment to both the slave, male and female and to beasts to leave them until they get angry. The Messenger of Allah (pbuh) is reported to have said,

"It is a sufficient sin for a person to prevent those whom he owns his food." [5]

It is mistreatment to a beast if it is: treated in a harsh manner, imprisoned, deprived of its food, or to burden it with that which is beyond its capacity. Concerning this Allah says,

{*There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you*} (AI-An'am: 38)

It is reported that,

"These communities will be brought on the Day of Judgment while the people will be brought on the Day of Judgment. While the people are standing, there will be judgment amongst the animals to such an extent that the bald-headed sheep will retaliate from the horny and the atom from another.. Then it will be said to them, 'Be dust.' At this moment the disbeliever will say, "Woe unto me! Would that I were (mere) dust! " [6]

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[1] Reported by Muslim.
[2] It is previously mentioned.
[3] Reported by At-Tirmidhi.
[4] Reported by At-Tirmidhi.
[5] Reported by Muslim.
[6] Reported by Muslim.

This is evidence that there will be Judgment between the animals and the human being to such an extent that if a person unjustly beat an animal, or made it thirsty, prevented it food, or burdened it with that which is beyond its capacity, it will retaliate against him on the Day of Judgment in an equal way. To support this, we have the following evidence from the two *Sahihs:* Abu Hurairah (may Allah be pleased with him) said, "The Messenger of Allah (pbuh) said,

"A woman was tortured for a cat she imprisoned until it died. She went to Hell because of it, having neither fed it nor watered it, for she confined it and would not let it go to forage on the small creatures of the earth." [1]

In *Sahih Al-Bukhari,* it is reported that,

"The Messenger of Allah (pbuh) saw (in his dream) a woman hanged in the Hell and a cat scratching her face and breast and torturing her as she tortured it in worldly life by imprisoning it and preventing it the food." [2]

This is applied to all kinds of animals. By the same token, the one who burdens the animals with that which beyond their capacity, they will retaliate against him on the Day of Judgment. In *Sahih Al Bukhari,* it is reported that, "The Messenger of Allah (pbuh) said,

"Once there was a man driving a cow, he mounted it and beat it. Consequently, it said, "We have not been created for this, but for ploughing." [3]

This is a cow and Allah caused it to speak to defend itself against oppression or to be used for something contrary to that for which it was created. Therefore, whoever unjustly burdens an animal with something beyond its ability, it will retaliate from him on the Day of Judgment in an equal way.

Abu Sulaiman AI-Darani said, "Once I mounted a donkey and I beat it twice or thrice. Consequently it raised its head and said, "O Abu Sulaiman, there will be a retaliation on the Day of Judgment. So, belittle or do it more, as you like! Abu Sulaiman said, I will never beat anything again.

Once' Abdullah Ibn 'Umar passed by a group of boys from Quraish who used a bird as a target and shot at him. They made every false shoot for its owner. Upon seeing Ibn 'Umar, they run away. Ibn 'Umar said, who did that? May Allah curse the one who did that?

"The Messenger of Allah (pbuh) cursed the one who takes anything possessing life as a target." [4]

In another narration,

"The Messenger of Allah (pbuh) forbade that animals be imprisoned for killing." [5]

Even with what the *Shari'ah* allowed us to kill from animals, such as scorpions, snakes, mice and vicious dogs, "We are ordered to take their lives at once and should not torture them. The Messenger of Al-lah (pbuh) said,

"If killing is to be done, do it in the best manner, and when you slaughter, do it in the best manner by first

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[1] Reported by AI-Bukhari.
[2] Reported by AI-Bukhari
[3] Reported by AI-Bukhari.
[4] Reported by Al-Bukhari.
[5] Reported by Al-Bukhari.

sharpening the knife and putting the animal at ease." [1]

Likewise, the animals should not be burned by fire. In an authenticated *hadith,* the Messenger of Allah, (pbuh) is reported to have said,

"Previously I ordered you to burn so and so with fire. Since there is no one who could torture with fire except Allah, if you found them, kill them (and do not burn them)." [2]

Ibn Mas'ud said,

"Once we went out with the Messenger of Allah (pbuh) on a journey. He was engaged in fulfilling some of his needs. We saw a sparrow with its two children. We took its children and thereupon, it started to shout. The Prophet (pbuh) came and said, "Who made this sparrow grieve for its children? Return it's (children back to it). Likewise, the Messenger of Allah (pbuh) asked us about a co long of ant's which we burnt. And he said, "Who burned this colong?' We replied, "It was us." The Prophet (pbuh) said, "No one should torture anything with fire except its Lord." [3]

This is evidence that it is not allowed to kill or torture with fire even a lice, fleas or otherwise. It is also forbidden to kill any animal merely for sport. The Prophet (pbuh) said,

"If someone kills a sparrow for sport, the sparrow will cry out on the Day of Judgment, a *Lord!. Ask this person why he killed me in vain and did not kill me for any useful purpose."* [4]

It is also detested to hunt birds during the period when they hatch their eggs or slaughtering an animal before its mother. Ibrahim Ibn Adham (may Allah bestow mercy upon him) reported,

"Once a man slaughtered a calf before its mother. Thereupon Allah caused his hand to become paralyzed."

It is also highly recommended to free a slave, whether male or female. Abu Hurairah (may Allah be pleased with him) said, "The Prophet (pbuh) said,

"Whoever frees a believing slave girl, Allah will, with every organ of hers, free his organs from the Hell-Fire, even her private parts will be an expiation for his." [5]

Abu Umamah (may Allah be pleased with him) reported the Prophet (pbuh) saying,

"Any Muslim frees a believing, male slave, he will be a salvation for him from the Hell-Fire. Every organ of his will be expiation for his organs. Any Muslim who frees two believing slave girls, they will be a salvation for him from the Hell-Fire. Every organ of theirs will be expiation for his organs. And any Muslim woman who frees a believing slave girl, she will be a salvation for her from the Hell-Fire. Every

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[1] Reported by Muslim.
[2] Reported by AI-Bukhari.
[3] Reported by Abu Dawud.
[4] Reported by An-Nasa'i.
[5] Reported by Al-Bukhari.

organ of hers will be an expiation for her organs.” [1]

[1] Reported by Abu Dawud.

52) Hurting One's Neighbor

In the two *Sahihs,* it is reported that the Messenger of Allah (pbuh) said,

"By Allah, he does not believe. By Allah, he does not believe. By Allah, he does not believe." Someone asked, "Whom, O *Messenger of Allah? And he said, "He whose neighbor is not safe from his evil conduct."* [1]

In another narration, it is reported that,

"The one whose neighbor is not safe from his evil conduct will not enter Paradise." [2]

The Messenger of Allah (pbuh) was asked about the greatest of sins and he said,

"To ascribe a partner to Allah and He is the one who created you, to kill your son with fear of being fed with you, and to commit fornication with the wife of your neighbor." [3]

In another narration, it is reported that,

"The one who hurts his neighbor, does not believe in Allah, nor in the Last Day." [4]

"Neighbors are of three kinds, a kin Muslim neighbor, he has the right of a neighbor, the right of Islam and the right of kinship. The Muslim neighbor, he has the right of a neighbor and the right of Islam. And the disbelieving neighbor, he has the right of a neighbor." [5]

Ibn 'Arnr (may Allah be pleased with him) had a Jewish neighbor. Whenever he slaughtered sheep, he used to say, "Carry some of it for our Jewish neighbor." [6]

It is reported that,

"On the Day of Judgment, the poor neighbor will hang himself on to the rich neighbor saying, 'O *Lord! Ask him why he deprived me of his charity and closed his door before me."* [7]

The neighbor should endure the evil conduct of his neighbor for it is a good treatment to him. A man came to the Prophet (pbuh) and said,

"0 Messenger of Allah, teach me a deed which if I do it, I will enter Paradise. The Prophet said, "Deal with good conduct". He asked, "How O *Messenger of Allah? The Prophet said, 'Ask your neighbors, if they say that you deal with good conduct, then you are as they said, and if they say that you deal in bad conduct, then you are as they said."* [8]

The Prophet (pbuh) is reported to have said,

"Whoever shuts his door before his neighbor because of fear of him or his family and property, he is not a

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[1] Reported by Al-Bukhari
[2] Reported by Muslim.
[3] It is previously mentioned.
[4] Reported by AI-Bukhari.
[5] Reported by AI-Suyuti.
[6] Reported by AI-Bukhari in *AI-Adab AI-Mufrad.*
[7] Reported by AI-Bukhari in *AI-Adab AI-Mufrad.*
[8] Reported by AI-Hakim in *AI-Mustadrak.*

believer. And the one whose neighbor is not safe from his evil conduct is not also a believer." [1]

The Messenger of Allah (pbuh) also said,

"For a person, to commit fornication with ten women is lesser than to commit it with the wife of his neighbor and to steal from ten houses is lesser than to steal from the house of his neighbor." [2]

In *Sunan Abu Dawud,* Abu Hurairah (may Allah be pleased with him) reported that, "Once a man came to the Messenger of Allah (pbuh) complaining about his neighbor to him. The Prophet said,

"Go and be patient. He came again twice or thrice. Then the Prophet said, "Go and place your belongings on the road." The man went and did that. The people passed by him asking him about his affairs. He told them about his neighbor. The people cursed his neighbor saying, "May Allah cause him such and such and supplicated on him. Thereupon his neighbor came to him and said, "0 my brother, come back to your house and you will never see anything you hate again." [3]

A person should endure the harms and hurts of his neighbor even if he was a *Dhimi* (none. Muslim living in Muslim country). Sahl Ibn `Abdullah At- Tustri (may Allah have mercy upon him) reported that, "He had a *Dhimi* neighbor and from his water closet, there was a hole flowing into the house *of* Sahl. Sahl used to put a vessel under this flowing hole until all rubbish gathered in it and threw it during the night to conceal himself from the people. Sahl continued to do that for a long period until the time *of* his death come. He sent for his magian neighbor and summoned him saying, "Enter this house and look into it. He entered and saw the hole with rubbish flowing from it into the vessel and he said, what is this, which I see? Sahl said, this is from a long period, I receive it during the day and threw it during the night. The time *of my* death has come, and I fear that the manners *of* other people might not endure you, otherwise I would not tell you. So do what do you see. The magian said, O an old man, you treat me in such a way from a long period and I am still indulging in *my* disbelief? Stretch your hand to me, I testify that there is no god but Allah and that Muhammad is the Messenger *of* Allah. Then the soul *of Sahl* was taken.

[1] Mentiorled in *AI-Jami' AI-Kabir.*
[2] Reported by AI-Bukhari in *AI-Adab AI-Mufrad*
[3] Reported by Abu Dawud.

53) Hurting or Reviling Muslims

Allah, the Almighty said,

{And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin.} (AI-Ahzab: 58)

{O ye *who believe! Let not some men among you laugh at others: it may* be *that the (latter) are better than the (former): nor let some women laugh at others: it may* be *that the (latter) are better than the (former): nor defame nor* be *sarcastic to each other, nor call each other by (offensive) nick names: ill-seeming is a name connecting wickedness, (to* be *used of one) after he has believed: and those who do not desist are (indeed) doing wrong.}* (AI-Hujurat: 11)

Allah, the Almighty also said,

{And spy *not on each other, nor speak ill of each other... }* (AI-Hujurat: 12)

The Messenger *of* Allah (pbuh) said,

"On the Day *of Judgment, the worst status will* be *for the one whom the people exclude because they fear his evil conduct."* [1]

The Messenger *of* Allah (pbuh) also said,

"O servants of Allah! Allah the Almighty has forbidden oppression against anyone except the one who tale bears about the dignity of his brother. This is *the one who committed injustice against himself or destroyed himself."*[2]

In another *hadith,* it is reported that,

"The whole of a Muslim is *sanctified for another Muslim with regards to his blood, his property and his honor."*[3]

The Prophet (pbuh) said,

"The Muslim is *the brother of the Muslim. He does not oppress him, hang back from him, coming to his and or belittle him, it* is *sufficiently wicked for someone to demean his fellow Muslim."*[4]

He (pbuh) also said,

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[1] Reported by A1-Bukhari.
[2] Reported by Ibn Majah.
[3] Reported by Muslim.
[4] Reported by Al-Bukhari

"Insulting the Muslim is *wickedness and fighting him* is *unbelief'.* On *the authority of Abu Hurairah (may Allah be pleased with him) who said," The Messenger of Allah (pbuh) was asked, "O Messenger of Allah, so and so spends her nights praying, and her days fasting, she does so and so and gives* in *charity but there* is *something* in *her tongue that maliciously injures her neighbors. He replied, there* is *no good* in *her, she will go to Hell."*[1]

In another narration, it is reported that,

"Mention the good deeds of your dead and keep a way from their bad deeds."[2]

The Messenger *of* Allah (pbuh) said,

"When I was taken up in *the ascent (Mi'raj), I passed by people with fingernails of copper who were scratching their faces and chests with them. I asked who are they, Gabriel? And he said, "They are those who slandered others (ate people's flesh) and attacked their reputations."*[3]

Intimidation against instigation amongst the believers, animals and all kinds *of* beasts: the Prophet (pbuh) is reported to have said,

"Satan has despaired of ever being worshipped in *the land of the Arabs, but he* is *still hoping to instigate them against each other."*[4]

Therefore, whoever instigates the sons *of* Adam against each other and spreads amongst them what causes them harm, he is a tale bearer and he is among the people *of* the Satan who are the worst *of* creatures.

The Prophet (pbuh) is reported to have said,

"Will I tell you about the worst amongst you? The companions replied, 'Yes, Messenger of Allah.' He *said," The worst amongst you are the talebearers, who instigate the friends against each other and who seek hardship for the innocent."*[5]

In an authenticated *hadith,* the Messenger of Allah (pbuh) is reported to have said,

"The talebearer will never enter Paradise."[6]

The talebearer is the one *who* transfers speech among people or between two friends in a way that harms them or makes their hearts alienated towards each other. He said, such and such said about you so and so and did so and so, unless it will be of a benefit or in his interests such as warning him against an evil which may happen or is expected.

As for instigating animals, beasts or birds against each other, it is not allowed such as bickering among cocks, bullfights among rams and instigating dogs against each other.

The Messenger of Allah (pbuh) prohibited such actions and whoever does it, he disobeys Allah and his Messenger. Making the heart of the wife alienated towards her husband, or a servant towards his master,

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1 It is previously mentioned.
2 Reported by Al-Hakim in Al-Mustadrak
3 Reported by Abu Dawud.
4 Reported by AI-Baihaqi in *Shu'ab AI-Iman.*
5 Reported by AI-Bukhari in *AI-Adab AI-Mufrad.*
6 It is previously mentioned.

also comes under such evil doing. The Messenger of Allah (pbuh) is reported to have said,

"Whoever instigates the wife against her husband or a slave against his master is a cursed person." We seek refuge in Allah from such doing."[1]

Invitation to make reconciliation amongst people Allah, the Almighty said,

{In most of their secret talks there is no good: but if one exhorts to a deed of charity or goodness or reconciliation between people (secrecy is permissible): to him who does this, seeking the good pleasure of Allah, we shall soon give a reward of the highest (value)} (An-Nisa': 114)

Concerning this verse, Mujahid said, "This is general between all people. Allah means that there is no good in secret talks of the people except in acts of goodness and this is what meant by Allah's saying, "But if one exhorts to a deed of charity... " Ibn 'Abbas said, what is meant is that maintaining relations with one's kinship and observing Allah's worship. All charitable acts are called good because they are realized by the mind. "Or a conciliation between people." This is encouraged by the Messenger of Allah. He (pbuh) said to Abu Ayub Al-Ansari," Would I lead you to a charity which is better for you than the red camels.' He said, 'Yes, Messenger of Allah.' The Prophet said,

"Reconcile between people when they are quarreling with each other and bring them near each other when their relationship breaks down (by ceasing relations) with each other."[2]

Umm Habibah (may Allah be pleased with her) reported the Messenger of Allah (pbuh) to have said, *"All the speech of Adam's sons are counted against them except enjoining good, forbidding evil, or remembering Allah, the Almighty."*[3]

It is also reported that a man said to Sufyan, what a harsh speech this is! Sufyan said, "Didn't your hear to Allah's saying *{In most of their secret talks there is no goods but if one exhorts to a deed of charity or goodness}* This is typically applied to such speech.[4]

Thereafter Allah, the Almighty indicated that these acts will avail only the one who seeks the Pleasure of Allah and He said, "We shall soon give him a reward of the highest (value)" i.e. an endless reward.

In the *hadith,* it is reported that,

"The liar is not the one who reconciles between people, encouraging good or saying something good."[5]

Umm Kulthum said, "I heard the Messenger of Allah (pbuh) permitting something of what the people say, except in three cases, war, reconciling between people and talks between the man and his wife and *vice versa.*

Sahl Ibn Sa'd AI-Sa'idi (may Allah be pleased with him) said that,

"The Messenger of Allah (pbuh) was told that there is an enmity between the people of Banu 'Amr Ibn

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[1] Reported by Abu Dawud.
[2] Reported by Al-Haithami in *Majma' Al-Zawa'id.*
[3] Reported by At- Tirmidhi.
[4] Reported by Al-Bukhari.
[5] Reported by AI-Bukhari.

'Awf Thereupon, the Messenger of Allah (pbuh) went out along with some of his companions to reconcile between them."[1]

Abu Hurairah (may Allah be pleased with him) said that, "The Messenger of Allah (pbuh) said that,

"Nothing is better than walking to prayer, reconciling between people, or permissible conduct among Muslims."[2]

The Messenger of Allah (pbuh) said that,

"Whoever reconciles between two people, Allah will set his affairs in order, will give him with every word he has uttered a reward of freeing a neck slave and he will return having all his previous sins forgiven."[3]

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[1] Reported by AI-Bukhari.

[2] Reported by AI-Asbahani in *At-Targhib wa At-TarhzD.*

[3] Reported by Al-Asbahani in *At-Targhib waAt-Tarhib.*

54) Harming the Servants of Allah

Allah the Almighty has said,

{And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin.}

(AI-Ahzahb: 58)

Allah also said,

{And lower thy wing to the believers who follow thee.} (Ash-Shu'ara': 216)

Abu Hurairah (may Allah be pleased with him) said, "The Messenger of Allah (pbuh) said,

"Allah said (in a Qudsi hadith), "He who is hostile to a friend of Mine, I declare war against. In another narration, " Then I apprise him with a war."[1]

In another *hadith,* it is reported that,

"Once Abu Sufyan came to Salman, Suhayb and Bilal while they were in gathering with some other people. They said, "By Allah, the swords of Allah did not yet take its right from the enemy of Allah. Abu Bakr (,may Allah be pleased with him) said, "Did you say such words for the sheikh and master of Quraish? He, then came to the Prophet (pbuh) and told him. The Prophet said, "0 Abu Bakr if you anger them, you anger your Lord". Abu Bakr (pbuh) when to them and asked, "0 my brothers! Did I anger you? They replied, "No, may Allah forgive you our brother?" [2]

Allah, the Almighty said,

{And keep yourself content with those who call on their Lord, morning and evening, seeking his face.}

(AI-Kahf: 28)

This verse was revealed concerning preference of the poor. Its cause of revelation goes as follows: the first to believe in Allah's Prophet (pbuh) were the poor. This is true with respect of every sent Prophet. The Messenger of Allah (pbuh) used to set with the poor amongst his companions such as, Salman, Suhayb, Bilal and `Ammar Ibn Yasir (may Allah be pleased with them all). Consequently the polytheists wanted to trap him by driving out the poor for they heard that the first sign of the true Prophet is that he would be followed by the poor. Some polytheists came to the Prophet and said, "O Muhammad, drive the poor out for we disdain to sit with them. If you drive them out, the masters and notable of people will believe in you. Consequently, Allah, the Almighty revealed,

{Send not away those who call on their Lord, morning and evening, seeking His face.}

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[1] Reported by AI-Bukhari.
[2] Reported by Muslim.

(AI-An'am: 52)

When the polytheist despaired of Muhammad driving the poor out they said, "a Muhammad, if you will not drive them out, separate between us by making a day for them and another for us. Consequently, Allah the Almighty revealed,

{And keep yourself COl1tent with those who call on their Lord morning and evening, seeking His face, and let not thine eyes pass beyond them, seeking the pomp and glitter of this life.} (Al-Kahf: 28)

This means that you should keep yourself amongst such kind of people and should not turn your eyes to worldly gain, or worldly attractions.

{Say, the truth is from your Lord." Let him who will, believe, and let him who will, reject (it).} (Al-Kahf: 29)

Then Allah strikes the sii11ilitude of the rich and the poor saying,

{*Set forth to them the parable of the two men.}*

(Al-Khaf: 32)

{*Set forth to them the similitude of the life of this world.}* *(*Al-Kahf: 45)

When the Messenger of Allah (pbuh) migrated to Medina, the poor migrated with him and tbey lived in the courtyard of the Mosque of the Prophet. They, in turn were called the people of Sufa (courtyard). Any poor who migrated from Mecca, would join them in Medina until they were of a *huge* number (may Allah be pleased with them all).

55) Dragging the Hem Of One's Garment Out of Conceit

Allah, the Almighty said,

{*Nor walk haughtily through the land: For Allah loveth not any arrogant boaster.}*

(Luqman: 18)

The Prophet (pbuh) said,

"Any part of the caftan of the Muslim below the anklebones is in Hell."[1]

He, (pbuh) said,

"Allah will not look at the one who haughtily drags his garment."[2]

The Prophet (pbuh) said,

"There are three people whom Allah will not speak to, look at, or exonerate on the day of judgment, and who will have a painful torment: he who wears the hem of his garment low (out of pride), he who reminds recipients of his charity to them, and he who sells merchandise swearing that he paid more for it than he actually did."[3]

In another narration, it is reported that,

"While a man was walking along in a new set of clothes, with a swagger to his step, pleased with himself and his hair combed down, Allah caused the earth to swallow him and he will keep sinking until the last day."[4]

The Prophet (pbuh) is reported to have said,

"He who, out of pride, drags his garment, Allah will not look at him on the Day of Judgment."[5]

The Prophet (pbuh) is also reported to have said,

"D ragging applies to one's garment, shirt and turban. He who, out of pride, drags any of them, Allah will not look at him on the Day of Judgment."[6]

The Prophet (pbuh) is also reported to have said,

"The caftan of the Muslim comes down to mid calf, there being no harm in what is between this and the ankle bones, though any of it below the ankle bones is in Hell."[7]

This judgment applies to all kinds of clothing. So, we ask Allah for safety. Abu Hurairah (may Allah be pleased with him) said,

"While a man was praying, dragging his garment on the ground, the Prophet of Allah said to him,

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[1] It is previously mentioned.
[2] Reported by AI-Baihaqi in *Shu'ab Al-Iman.*
[3] Reported by AI-Bukhari.
[4] It is previously mentioned.
[5] It is previously mentioned.
[6] It is previously mentioned.
[7] Reported by Abu Dawud.

"Go and make Wudu' (ablution) again" he went and made ablution and came. The Prophet (pbuh) said, "Go and make Wudu' again." A man asked, 0 Messenger of Allah, why did you order him to renew his Wudu'? The Prophet (pbuh) kept silent for a while, then he said, "He was praying while letting his garment to reach the ground, and Allah does not accept the prayer of such a person." [1]

When the Messenger of Allah (pbuh) said that,

"Whoever lets the hem of his garment drag on the ground out of pride, Allah will not look at him", Abu Bakr (may Allah be pleased with him) said, "0 Messenger of Allah my garment is always dragging on the ground unless I restrain it. The Messenger of Allah (pbuh) said, "You are not one of those who do it out of pride."[2]

[1] Reported by Abu Dawud

[2] Reported by Abu Dawud.

56) Men Wearing Silk or Gold

In the two *Sahihs,* the Messenger of Allah (pbuh) is reported to have said,

"He who wears silk in this worldly life, will not wear it in the Hereafter."[1]

This is a general rule which applies to all classes of people, whether soldiers or otherwise. The Prophet (pbuh) said,

"Wearing gold and silk has been made unlawful for the men of my community but permissible for its women." [2]

On the authority of Huzaifa Ibn AI- Yaman (may Allah be pleased with him) who said,

"The Messenger of Allah (pbuh) made it unlawful for us to drink or eat in the vessel of gold or silver, to wear or set on silk." [3]

Therefore, he who makes wearing silk by men permissible, he is a disbeliever. The Prophet (pbuh) made it lawful only for the one who suffers from a certain disease such as scabies and for the soldiers in time of fighting. As for wearing silk for only ornament by men, it is unanimously prohibited. Whether it is a hat or a turban. Likewise, if the most of the cloth is silk, it is also unlawful. Wearing gold by men is also unlawful, whether it is a ring or a sheathe of sword. It is unlawful to wear or make it. Once, the Prophet (pbuh) saw a man wearing a ring of gold, took it off from his hand and said,

"It is an easier act for anyone of you to handle afire brand than to do such thing."[4]

Likewise, the embroidery of gold on embellished turban is also unlawful. As for boys wearing gold and silver, the scholars are in disagreement. Some of them consider it permissible and some others consider it unlawful for the generality of the following saying of the Prophet (pbuh),

"These two (gold and silk) are unlawful for men of my Ummah, but lawful for its women."[5]

Thus, boys are included in this prohibition. This is also the opinion of Imam Ahmad and other (may Allah be pleased with them)

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[1] Reported by AI-Bukhari.
[2] Reported by At-Tirmidhi.
[3] Reported by AI-Bukhari.
[4] Reported by Muslim.
[5] Reported by Abu Dawud.

57) Fleeing of the Slave

Muslim reported in his *Sahih* that, "The Messenger of Allah (pbuh) said,

"When the slave flee away (from his master), his/her prayer will not be accepted." [1]

The Prophet (pbuh) is also reported to have said,

"Any slave that flees away, the pledge of Islam is cleared from him."[2]

Ibn Khuzaimah reported in his *Sahih* from the *hadith* of Jabir who said, "The Messenger of Allah (pbuh) said,

"There are three people whose prayer will not be accepted, nor will their good deeds be raised up to the sky, a fleeing slave until he returns to his master, a rebellious woman until her husband be satisfied with her and a drunkard until his mind is restored. "

Fudalah Ibn 'Ubaid reported that,

"There are three people who will be neglected by Allah, a man who severe the community, disobeys his ruler (Imam) and died in such state, a fleeing slave and a woman whose husband is absent and provided her with all her needs, but she unveiled herself after his absence."[3]

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[1] Reported by Muslim.
[2] Reported by Muslim.
[3] It is previously mentioned.

58) Slaughtering in Other Than Allah's Name

Such as slaughtering in the name of Satan, an idol, or in the name of a sheikh. Allah, the Almighty has said,

{*Eat not of what the name of Allah has not been mentioned over.*} (*AI-An'am:* 121)

Concerning this verse, Ibn ' Abbas said, "What is meant is that the dead animals and that which killed by strangling. All these types are included in the verse of AI-Ma'idah (5:3). AI-Kalbi said, what is meant is that over which the name of Allah was not mentioned and that which is slaughtered to other than *Al*lah's name. `Ata' said, "Allah prohibited animals which were slaughtered by the people of Quraish for their idols. Allah's saying, {*Verily it is disobedience*} means that all things which are slaughtered and over which the name of Allah was not mentioned are dead and it is disobedience. *{But the Satan ever inspire their friends to contend with you.}* The Satan whispers to his friend to argue falsely with the believer concerning the dead animals Ibn 'Abbas said, the Satan inspired to his friend from human beings saying, how do you worship a thing which you do not eat what he kills, yet you eat what you kill? Consequently, Allah, the Almighty revealed, {*If ye were to obey them}* i.e. making the dead a lawful thing, {*Ye would indeed be pagans.}* AI-Zajaj said, this is evidence that he who made what Allah has prohibited lawful or vice versa, is a polytheist.

It may be asked, how the slaughterings of the Muslim are lawful although he forgot to mention Allah's name and the verse stated the contrary? The answer will be: The interpretations stated that what is meant by "On which Allah's name hath not been mentioned, is the dead animals and not the slaughterings on which the Muslim has forgotten to mention the name of Allah. There are many things that indicated that the verse is concerned with the dead, such as {*verily it is an obedience.}* Therefore, the one who eats from the slaughtering of the Muslim on which he has forgotten to mention the name of Allah is not a profligate?

Likewise, {*But the Satan ever inspire their friends to contend with you.}*. By the consensus of the interpretations, the contention was concerning the dead animals and not of the Muslim. By the same token, *{If ye were to obey them, ye would indeed be pagans.}*

Abu Mansour told that, on the authority of Abu Hurairah (may Allah be pleased with him). Who said, "A man asked the Messenger of Allah (pbuh) what do you say concerning a man who slaughters but forgets to mention Allah's name? The Prophet (pbuh) said,

"The name of Allah is on the mouth of every Muslim."[1]

Abu Mansour also told us on the authority of Ibn 'Abbas that"
The Prophet (pbuh) said,

"For the Muslim, his name is sufficient and if he forgot to mention Allah's name let him mention it,

[1] Reported by A1-Haithami in *Majma' Az-Zawa'id*

remember Allah and then eat."[1]

`Arnr Ibn Abi ' Amr told us on the authority of `Aishah (may Allah be pleased with both of them) that, *"Some people said,* 0 *Messenger of Allah, people bring us a meat but we do not know whether Allah's name was mentioned over it or not? The Messenger of Allah (pbuh) said, "Mention Allah's name over it and eat it."* [2]

It is previously mentioned that the Messenger of Allah (pbuh) said,

"May Allah curse who ever slaughters in other than Allah's name." [3]

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[1] Reported by Ad-Darqutni in *As-Sunnan.*
[2] Reported by A1-Bukhari.
[3] It is previously mentioned.

59) Falsely claiming someone is One's Father

On the authority of Sa'd, (may Allah be pleased with him) who said, "The Messenger of Allah (pbuh) said,

"Paradise is forbidden to whoever falsely claims someone is his father, knowing he is not."[1]

On the authority of Abu Hurairah (may Allah be pleased with him) who said,

"The Prophet (pbuh) said, "Do not wish for fathers other than your own. For someone to wish for a different father is unbelief."[2]

In another narration, it is reported,

"Whoever claims someone, other than his own to be his father, or belonging himself to a ruler other than his own, he will invoke upon himself the curse of Allah, His angels and all people." [3]

On the authority of Abu Dharr who said that, he heard the Prophet (pbuh) as saying,
"Whoever claims someone to be his father, knowing he is not, he is a disbeliever, whoever claims something which is not his, is not of us and should anticipate his abode in the Fire, and whoever charges a man with unbelief or an enemy of Allah, he will be the one most deserved of it. "

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[1] Reported by A1-Bukhari.
[2] Reported by AI-Bukhari.
[3] Reported by Muslim.

60) Arguing, Picking Apart Another's Words, and Quarreling

Allah, the Almighty has said,

{*There is the type of man whose speech about this worldly life may dazzle thee and he calls Allah to witness about what is in his heart, yet he is the most contentious of enemies. When he turns his back, his aim everywhere is to spread mischief through the earth and destroy crops and progeny but Allah loveth not mischief}* (AI-Baqarah: 204-205)

Imam AI-Ghazali (may Allah have mercy on him) said, " Picking apart another's words consists of attacking another's speech by revealing the mistakes in it, involving no other motive than contempt for the other and displaying one's cleverness. He also said, disputation is what relates to clarifying various legal positions and making a case for them. Concerning arguing, he also said, "Arguing is importunateness in speech to gain one's end, whether monetary or other. It may be initiated by oneself or in response to another.

An-Nawawi (may Allah have mercy on him) said, "Disputation may be true or false." Allah, the almighty said,

{And dispute ye not with the People of the Book, except in the best way.}

(AI-' Ankabut: 46)

He, the Almighty also said,

{And dispute with them in the best way.} (An-Nahl: 125)

He, Most High, also said,

{None can dispute about the signs of Allah but the unbelievers.} (Ghafir: 4)

Therefore, when the intention behind disputation is to reveal the truth, then it is recommended. But if it is intended to confront the truth or unknowingly done, then it is unlawful. According to this detail, the texts concerning its permissibility or prohibition were revealed. A certain person remarked, "I have not seen anything that impairs one's religion, diminishes one's respectability, ends one's happiness or preoccupies one's heart like arguing."[1]

If one objects that a person must argue to obtain his rights, the reply is that as AI-Ghazali (may Allah have mercy on him." The stern condemnation of it applies to those who argue without right or knowledge, such as the deputy of the judge who proceeds in dealing with disputation before knowing justice and on which side it is so he disputes without knowledge.

Of stern condemnation is the one who demands his right. That is because such a person does not only demand his right, but displays picking apart others' words, lying, harming and assaulting towards his opponent. Or someone who adds abuse to his speech that is necessary to secure his rights, or is motivated to

[1] Reported by Ibn Abi Ad-Dunya concerning the matter of silence.

argue by nothing besides an obstinate desire to win and to finish his opponent.

As for someone who has been wronged and makes his case in away compatible with the Sacred Law, without belligerence, excessiveness, or importunateness, and not intending mere obstinacy and abuse, it is not unlawful, though it is better to avoid it if there is no way to do so, for keeping one's tongue within the limits of fair play during the course of an argument is virtually impossible, Moreover, arguing produces rancor in hearts and causes animosity that can lead to actual hatred between two people, until each comes to be pleased when harm befalls the other and to be displeased at the good, and unleashes his tongue against the other's reputation. Whoever argues runs the risk of these calamities. At minimum, a quarrel comes to preoccupy one's heart so that during the prayer one's thoughts turn to debating and arguing, and one does not remain, as one should, Disputation is the source of evil as well as arguing and picking a part one's words,

Therefore, one should not open the door for disputation unless for a necessity.

On the authority of Ibn `Abbas (may Allah be pleased with both of them) who said. The Messenger of Allah (pbuh) said,

"It is enough sinful to be an arguing person."[1]

Ali (may Allah be pleased with him) is reported to have said, "Disputation invokes disasters (upon the person). On the authority of Abu Hurairah (may Allah be pleased with him) who said, "The Messenger of Allah (pbuh) said,

"He who presses for something without knowledge remains under the hatred of Allah until he gives it up." [2]

On the authority of Abu Umamah (may Allah be pleased with him) who said, "The Prophet (pbuh) said,
“No people went astray after having been guided save that they were afflicted with arguing" then he recited, {*They did not mention him (Jesus) to you as an example except for argument.*}
(AI-Zukhruf: 58)”[3]

The Messenger of Allah (pbuh) said,

"The things I fear most for my Ummah is a case of "a scholar's slip the arguing hypocrite over the Qur'an and the worldly life which cuts your necks off, so accuse it within your hearts." [4]

The Prophet (pbuh) said,

"Arguing over the Qur'an is unbelief."[5]

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[1] Reported by At-Timidhi.
[2] Reported by Al-Asbahani in *At-Targhib wa At-TarhID.*
[3] Reported by At-Timidhi.
[4] Reported by Ibn Hajar in *Majma' Az-Zawa'id*
[5] Reported by Abu Dawud.

61) Withholding Excess Water From Others

Allah, Most High says,

{Say, 'See ye? If your stream was lost one morning (in the underground), who then can supply you with clear flowing water?}

The Prophet (pbuh) said,

"Do not withhold excess water to withhold pasturage."[1]

"Whoever denies others his surplus water or pasturage, Allah shall deny him His blessings on the Day of Judgment."[2]

"There are three people whom Allah will not speak to, look at, or exonerate on the Day of Judgment, and who will have a painful torment: he who withholds excess water from a traveler in the desert, he who sells merchandise after 'Asr (late afternoon) swearing by Allah that he paid more for it than he actually did, and a man who gives the pledge to a governor only for the sake of this world, and is only loyal if he gets something of this worldly life."[3]

Al-Bukhari adds to the above *hadith* the following,

"Whoever denies others his surplus water, Allah will say to him, "Today J will deny you my bounty as you did with what you could not create." [4]

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[1] Reported by AI-Bukhari.
[2] Reported by Ahmad.
[3] Reported by AI-Bukhari.
[4] Reported by AI-Bukhari.

62) Stinting When Weighing or Measuring Out Goods and Similar Merchandise

Allah Most High says,

{*Woe to those that deal in fraud, those who, when they have to receive a measure from men, exact full measure, but when they have to give a measure or weight to men, give less than due. Do not they think that they will be raised upon a Mighty Day, a day when (all) mankind will stand before the Lord of the worlds?*}

(AI-Mutaffifeen: 1-6)

As-Saddiy said the reason of revelation of the above *Ayah* traces back to Prophet's arrival at Medina where he found a man called Abu Juhainah who had two scales, one for giving and the other for receiving.

The Prophet (pbuh) said,

"Five entail five. They asked, what do you mean, Messenger of Allah? He said, II *whenever a group of people break a covenant, Allah will entice their enemy to attack them. Whenever, they rule by other than Allah's revelation they will be plagued by poverty. If indecency prevails, they will be afflicted by many deaths. If they cheat when weighing Allah will withhold their pasture-lands (or pasturage) and they will face barren years. If they do not pay Zakat, Allah will deprive them of rain."*

Malik Ibn Dinar said, once one of my neighbors came to me suffering from a deadly disease saying! "Two mountains of fire, two mountains of fire". "What do you say", I asked. He said, Abu Yahya, I had two scales, one for giving and the other for receiving. Malik Ibn Dinar, said, I, therefore, crush them with one another. Thereby the man said, the more you crush them, the more suffering I get, Abu Yahya. Afterwards, the man died affected by illness.

Cheating when weighing or measuring out goods is considered as a type of theft, a breach of faith and consuming other's property through falsehood. Allah promises to punish such people with wail which may be interpreted as a severe torture or a valley in Hell-Fire. This valley is so hot that it can melt all the mountains of the world.

One of the early Muslims said, I testify that all those who weigh or measure will enter the Hell-fire. This is because; none can measure justly save those whom Allah protects. Another one said, once I visited a sick man suffering from the death trials. Thereby, I began to instruct him to say the testification of faith, but he could not speak. When he became conscious, I asked him, why did not you repeat the testification of faith? He answered, O brother, the scale's blade was upon my tongue and prevented me to speak. Thereupon, I asked him, did you give short weight? He said, never. But, I used not to wait for a while after weighing to check. Behold! This is the abode of those who do not check their scales. How about those who give short weight.

Nafi' narrated that Ibn 'Umar who when passing by a seller used to say, "'fear Allah and give just measure or weight." This is because the cheaters when weighing or measuring will be bridled by sweat up to half of their ears on the Day of Judgment.

Some of the early Muslims said, woe to those who give short weight to others even a seed less in return for Paradise. Whose width is that of the whole of the heavens and the earth? Woe to those who take over weight from others even a seed over (if the buyer is the one who weights)

63) Feeling Secure from Allah's Devising

Allah, Most High says,

{*Until, in the midst of their enjoyment of our gifts, on a sudden We called then to account, when lot They were plunged in despair!}*

(AI-An'am: 44)

This means that the punishment occurs suddenly while they are heedless. AI-Hasan said, whoever is blessed but unaware of Allah's decision he is heedless, and whoever is afflicted but unaware of Allah's trials is also heedless. Then he read the above *Ayah* and said, these people are put into devising as they got all what they need and then taken suddenly.

'Uqbah Ibn Amir (may Allah please him) related that the Messenger of Allah (pbuh) said,

{*Whenever a sinful servant attains whatever he wants you should realize that he is drawn on little by little." Then he reads, "But when they forgot the warning they had received, We opened to them the gates of all (good) things, until in the midst of their enjoyment of our gifts, on a sudden We called them to account, when lot They were plunged in despair.}*

(AI-An'am 44)[1]

It is narrated that,

"When Iblis (Satan) who was an angel -was devised, Gabriel and Mika'il burst weeping and Allah asked them, why did you weep? They answered, 0 *Lord we cannot feel secure from Your devising. Hence, Allah said, "keep on feeling in secure from My Devising."*

`Aishah related that the Prophet used to regularly say,

"*0 changer of hearts! Make our hearts firm in Thy faith. He was asked,* O *Messenger of Allah! Do you fear (that we may convert) He said, people's hearts are between two fingers of Allah's who changes it whenever He likes.* "[2]

"Verily one of you behaves like the people of Paradise until there is but an arm's length between him and it, and that which has been written overtakes him and so he behaves like the people of the Hell-Fire and thus he enters it."[3]

"Verily one of you behaves like the people of Hell-fire until there is but an arm's length between him and it, and that which has been written overtakes him and so he behaves like the people of Paradise and thus he enters it. Works are only judged by the end."[4]

Once, there was a devout Egyptian man who went regularly to the mosque to perform the call to prayer and to perform the prayer himself. One day, he ascended the minaret to call to prayer as usual. The minaret was juxtaposed to a house belonging to a Christian man.

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[1] Reported by Ahmad and AI-Baihaqi.

[2] Reported by Ibn Majah, AI-Hakim, At-Tirmidhi and Ibn Hibban.

[3] A part of a *hadith* is reported by A1-Bukhari.

[4] Reported by A1-Bukhari, Abu Dawud, At-Tirmidhi and Ahmad.

When he cast a glance into the house he saw a very beautiful woman. He was so fascinated that he neglected the call to prayer and went to her. The woman asked him, what do you want? He said, nothing but you.

She said, "I could not do any indecency." He said, "What about marriage?" She replied, "But you are a Muslim and my father will reject you." He said, "1 '11 convert to Christianity." In doing so, I'll marry you, she replied. Accordingly, be converted to Christianity to marry her. No sooner did he marry her than he fell down from the floor, where he was supposed to do something and died. Alas, neither did he remain a believer nor did he enjoy the woman.

Salim Ibn Abdullah related that the Messenger of Allah (pbuh) would frequently swear by saying, *"No, by the changer of the hearts."*[1]

This means that Allah changes one's heart faster than the wind but in different way! Agreement, disagreement, willingness and hatred etc. Allah says,

{*And know that Allah cometh in between a man and his heart, and that it* is *He to whom ye shall (all) be gathered*} (AI-Anfal: 24)

Mujahid comments that Allah comes in between one's mind and his own hand as stated in Allah's saying,

{*Verily in this* is *a message for any that has a heart and understanding or who gives ear and* is *a witness.*} (Qaf: 37)

i.e. he who has mind. `Aishah (may Allah be pleased with her) related that the Prophet (pbuh) would always say,

"0 Changer of hearts! Make my heart firm in thy faith. I asked, 0 *Messenger of Allah, I think that you make this supplication much! Do you fear? He said, how could I be secure while the people's hearts are between the two fingers of Allah, Who changes it whenever He likes. Thus, if He wants to change one's heart, He does."*

Therefore, you should not be deluded by your own faith, prayer, fasting or whatever you do of acts of worship. This is because all of these works refer to Allah's will and his plentiful bounties and He can strip you of such blessings.

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[1] Reported by Muslim, Abu Dawud, Ibn Majah and Ahmad.

64) Despairing of the Mercy of Allah and Losing of Hope

Allah Most High says,

}And never give up hope of Allah's soothing mercy: truly no one despairs of Allah's soothing mercy, except those who have no faith. } (Yusuf: 87)

{He is the one that sends down rain (even) after (men) have given up all hope.} (Ash-Shura: 28)

{*Say,* 'O *my servants who have transgressed against their souls! Despair not of the mercy of Allah).*} (AzZummar: 53)

The Prophet (pbuh) said,

"Let none of you die except thinking the best of Allah the Almighty."[1]

Allah, unless you love forgiveness, none of the sinful men will be delayed. O Allah, you are the Ever-Forgiver, the Ever Generous and love forgiveness: may you forgive me. O Allah look at us tenderly and include us amongst the people of purity not those of wretchedness.

O Allah! Help us to achieve our hopes, make us prosperous, grant us your pleasure, guide us to goodness and give us a good deed in this world, a good deed in the next and keep us away of the Hell-Fire.

[1] Reported by Muslim.

65) Forgoing the Congregational Prayer to Pray Alone Without a Legal Excuse

`Abdullah Ibn Mas'ud related that the Prophet (pbuh) said,

"I have considered having a man lead people at prayer and going myself to those who stay back from attending the congregational prayer to bum their houses down upon them.."

"If the people forgo the Friday Prayer, Allah will set a seal on their hearts for them to become heedless."[1]

"Whoever misses three Friday prayers without a legal excuse, Allah will set a seal on his heart."[2]

"Whoever misses the Friday prayer without a (legal) excuse or a danger will be accounted amongst the hypocrites in a record that cannot be erased or altered."[3]

Hafsa (may Allah be pleased with her) related, the Prophet (pbuh) said,

"Going to the Friday prayer is obligatory for every male who has reached puberty."[4]

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[1] Reported by Muslim.
[2] Reported by Abu Dawud and At- Tirmidhi
[3] Reported by Ahmad.
[4] Repoted by Abu Dawud

66) Constantly Missing the Friday and Congregational Prayer Without a Valid Excuse

Allah Most High says,

{*The Day that the shin shall be laid bare, and they shall be summoned to prostrate, but they shall not be able. Their eyes will be cast down--ignomity will cover them, seeing that they had been summoned aforetime to bow in adoration, while they were whole, (and had refused).*} (Al-Qalam: 42-43)

Ka'b Al-Ahbar said, this *Ayah* is only revealed concerning those who miss the congregational prayers. Sa'id Ibn Al-Musayyib (may Allah have mercy on him) said, "Those people heard the call to prayer and did not respond while they were whole."

The Prophet (pbuh) said,

"By Him in Whose Hands is my soul, I have considered having wood gathered when the call to prayer is made and going myself to those who stay back from attending the congregational prayer to burn their houses down upon them. "

In the aforementioned *Ayah* and *hadith* there is a severe warning waiting for those who miss the congregational prayer without excuse.

Ibn ' Abbas related that the Prophet (pbuh) said,

"Whoever hears the caller to prayer and does not have a valid excuse that withholds him from responding. Someone asked what is an excuse, Messenger of Allah? He said. "Fear or sickness," will not have his prayer accepted i.e., the prayer, which he performed at home.

At-Tirmidhi related on the authority of Ibn 'Abbas (may Allah be pleased with them) who was asked about a man who spends the day fasting and the night praying but he does not pray in a congregation. Ibn `Abbas answered, if he dies adhering to that, he will enter the Hell fire. "

Once, a blind man came to the Prophet (pbuh) and submitted,

"0 Messenger of Allah, I have nobody to lead me to mosque, do I have a dispension to pray at home? Then the Prophet permitted him. But when he was going back the Prophet called him and asked, do you hear the call to prayer? The man replied, yes. "Therefore respond to it." the Prophet said."

The same *hadith* is reported by Abu Dawud as follows: Ibn Umm Maktum came to the Prophet (pbuh) and said,

"0 Messenger of Allah, there are large number of reptiles and beasts in Medina and I am blind, do I have a dispension to pray at home? Then the Prophet (pbuh) said, do you hear the words of the call to prayer (haiyaala salah, haiyaala salah). He said, yes."

The Prophet said, then you have to respond to. Another narration states that,

"0 Messenger of Allah, I am a blind man and live far away from the mosque and love an inconvenient guide, do I have dispension? "Whoever hears the call to prayer and no excuse withholds him to respond

will not have his prayer accepted. They asked, 0 *Messenger of Allah, what is an excuse? He said, fear or sickness.* "

"May Allah curse three people: he who leads a group of people who hate him, a woman who spends a night angry with her husband, and a man who hears the call to prayer and does not answer. "

Abu Hurairah said, it is better for one's ears to be filled with molten lead than to hear the call to prayer and not answer it."

Ali Ibn Abi Talib (may Allah be pleased with him) said, "The prayers performed by a neighbor of a mosque are not accepted except in the mosque." Someone asked, who is a neighbor of a mosque? He replied, he who hears the call to prayer." Ali also said, whoever hears the call to prayer and does not respond his prayer will not go further than his head except if he has an excuse."

Ibn Mas'ud (may Allah be pleased with him said, whoever likes to meet Allah as a Muslim should keep on performing the five prayers when the call to them is issued. This is because, Allah has given your Prophet the traditions of guidance *(Sunna)* and they (the five prayers) belong to such traditions. If you pray at home as does the one who remisses the prayer, then you neglect the Prophet's *Sunna.* If you neglect the Prophet's *Sunna* you will be astray. Verily, none of us would miss the congregational prayer but a well-known hypocrite or a sick man. I remember that a man would be brought leaning on two men and put in the raw to attain its reward and escape the sins of missing it."

Performing prayers in congregation is so great as mentioned in Qur'an Allah most high says,
{*Before this We wrote in the psalms, after the message given to Moses): "My servants the righteous, shall inherit the earth.}* (AI-Anbiya': 105)

The exegetes said that the righteous servants are those who perform the five prayers in congregation. In explaining Allah's statement,

{*And we record that which they leave behind.*} (Yasin: 12)

The exegetes said, "What they leave behind" means then steps.

The Prophet (pbuh) said,

"Whoever purifies himself (makes his ablution) at home and then goes to one of the houses of Allah (mosque) to discharge his duty to Allah (to offer obligatory prayers) his one step towards a mosque wipes out a sin and another step rises his status". If he continues sitting on prayer -carpet, after prayer is over, and he remains with ablutions, the angels beseech Allah for his blessings upon him and pray. /' Allah! Forgive him! Allah have mercy on him." [1]

"May I tell you something thereby, Allah will remit your sins, and thereby your position will be raised. The companions said, "Do tell us 'O *Messenger of Allah! He said, "Performing the ablution properly, going to the mosque frequently for prayers even in difficult and distressing circumstances and waiting for the next prayer after one is over. This is your Jihad in the cause of Allah."*[2]

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[1] Reported by Muslim.
[2] Reported by Muslim.

67) Bringing Loss to the Bequest

Allah Most High, says,

{After payment of legacies and debts: so that no loss is caused (to any).} (An-Nisa': 12)

This means that when someone brings loss to heirs by claiming that he is indebted to such and such. Allah the Almighty says,

{*Thus is it ordained by Allah, and Allah is All-Knowing, Most Forbearing. Those are limits set by Allah: those who obey Allah and his Messenger will be admitted to gardens with rivers flowing beneath, to abide therein (forever) and that will be the supreme achievement. But those who disobey Allah and his Messenger and transgress his limits will be admitted to a fire, to abide therein: and they shall have a humiliating punishment.*} (An-Nisa': 12-14)

The reward and the punishment mentioned in the aforementioned *Ayat* concerns those who deal with the inheritance. Abu Hurairah related that Prophet (pbuh) said,
"A man or a woman work abiding by Allah's commandments for sixty years until the death comes to them. Then they bring loss to the bequest and thereby they enter the hellfire". Then Abu Hurairah reads, Allah's saying: {After payment of legacies and debts: so that no loss is caused (to any one)}" [1]

"Whoever prevents his heirs from receiving their inheritance, Allah will prevent his inheriting Paradise."[2]

"Allah has given every one his right. Thus there is no bequest for an heir." [3]

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[1] Reported by Abu Dawud and At- Tirmidhi.
[2] Reported by Ibn Majah.
[3] Reported by Ibn Majah, At- Tirmidhi, Abu Dawud and Ahmad.

68) Deception and Evil Schemes

Allah, Most High say,

{*But the plotting of evil will hem in only the authors thereof}* (Fatir: 43)

The Prophet (pbuh) said,

"Plotting and duplicity are in the Hell-Fire."[1]

"A deceiver, a miser and he who reminds recipients of his charity to them will not enter paradise."

Allah the Almighty says about the hypocrites:

{*They seek to deceive Allah, but it is Allah who deceive them.}* (An-Nisa: 142)

Al-Wahidi said, "They will be treated in the manner they treated others: they will be shown the light as the believers but when they approach the *Sirat* (a bridge on fire) the light diminishes and they will be left in darkness.

The Prophet (pbuh) said,

"The people of Hell-Fire are five" and mentioned a man who disaffects one's wife or property from him day and night."[2]

69) Spying on the Muslims and Revealing their Weaknesses

Included in this subject is the *hadith* of Hatib Ibn Abi Balta'ah (1) (who sent a secret letter telling of the Muslims military plans to his relatives in Mecca in hopes that they would not get hurt), 'Umar (Allah be well pleased with him) wanted to kill him for what he had done, but the Prophet (pbuh) forbade 'Umar to, as Hatib had fought at Badr (and by accepting Hatib's excuse, left nothing for any Muslim to criticize.[3]

If someone's spying entails undermining Islam and its people, or the killing of captives, enslavement, or plundering of the Muslims, or anything of the like, then he is one of those who strive for corruption in the land, destroying tillage and offspring, and he is subject to death, and deserves the torment (of Hell-Fire), may Allah save us from it, Anyone who spies necessarily knows that if ordinary talebearing is a major sin, spy's carrying information is far more abominable and heinous, May Allah save us from that for He is the Ever-Clement?

[1] Reported by Ai-Hakim and A1-Baihaqi.
[2] Reported by Muslim.
[3] This story ismantioned in the *Sahih of AI-Bukhri.*

70) Disparaging the Companions of the Prophet

The Prophet (pbuh) said,

"Allah most high says: he who is hostile to a friend (Waliyy) of Mine, I declare war against"

"Do not revile my companions, for by Him in Whose Hand is my soul, were one of you to spend gold equal to mount Uhud, you would not attain the reward of the handful of one of them or even half of it."[1]

(Because what they spent benefited Islam more)

"Allah! Allah! (Keep the thought of Allah) concerning my companions. "Do not take them as a target" (for your obscenity or charges) after me, He who loves them, loves me but he who hate them, hates Me, and he who offends them, offends me and in turn offends Allah and he who offends Allah, Allah almost takes him"[2]

"The sign of faith is love of the helpers (Ansar), and the sign of hypocrisy is hatred of the helpers."[3]

This is because they were the first believers who fought the enemies of Islam fiercely at the lifetime of the Prophet (pbuh). Likewise, the love of Ali (may Allah be pleased with him) is of faith and the hatred of him is hypocrisy"

The excellence of the Prophet's companions can be recognized by studying their biography and their traces during the Prophet's lifetime and thereafter. This excellence is represented in their sincere faith, fighting against the disbelievers, disseminating the belief, declaring the Islamic rites, raising high the word of Allah and His Messenger and teaching others the obligatory and *Sunna* worshiping. Were not they, we would not receive anything concerning the religion. Hence, whoever disparages them is beyond the pale of Islam.

Such disparaging is undoubtedly out of the belief that they were wicked people and thus denying the sayings of Allah and His Messenger when praising them and indicating their virtues. They are also the intermediaries between the source and the target of sacred knowledge. Doubting the intermediary necessarily affects the source.

The Prophet (pbuh) said,

"Allah has selected me and picked out my companions. From among my Companions, I have ministers, helpers, and relatives by marriage. Thereby, whoever disparages them entails the curse of Allah, His angels and all the people. Allah will not accept their deeds on the Day of Judgment."[4]

Anas Ibn Malik (may Allah be pleased with him) related, once the Prophetic Companions said,

"The curse of Allah the angels and the whole people is upon whoever reviles my companions." [5]

"Allah has selected me and picked out my companions. He also granted me friends, brothers and relatives by marriage. There will be another generation thereafter who will revile and disparage them. Therefore,

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[1] Reported by AI-Bukhari and Muslim.
[2] Reported by At- Tirmidhi.
[3] 3. Repoted by AI-Bukhari and Muslim.
[4] Reported by Ibn Hajar AI-Haithami in *Majma' Al-Zawa'id.*
[5] Reported by Ibn Hajar AI-Haithami in *Majma' Al-Zawa'id.*

you should not interact with them in food, drink marriage, prayer over them or prayer with them." [1]

Ibn Mas'ud (may Allah be pleased with him) related that the Prophet (pbuh) said,

"Hold your tongue whenever you hear the mentioning of my Companions, stars and destiny."[2]

Scholars argued that, holding one's tongue is a sign of complete submission to Allah.

It is obligatory for a Muslim to love Allah and his Messenger. Of the Prophet's love is to love all what He was sent with, those who take after him, those who apply his tradition and guidance, household, companions, wives, progeny, servants, and to love whoever loves them and hate whoever hates them.

Abu Ayyub As-Sakhtiyyani (may Allah be pleased with him) said, whoever loves Abu Bakr raises the minaret of the religion higher, whoever loves 'Umar clarifies the way, whoever loves 'Uthman, is enlightened by Allah's light, whoever loves Ali adheres to the clearest principle and whoever says, the Prophet's companions are good and right is free from hypocrisy.

As for the virtues of the Prophetic companions, they are countless. The best of the companions are the ten whom the Prophet promised to enter paradise. The best four of them are Abu Bakr, 'Umar, 'Uthman and' Ali (may Allah be pleased with them all). Whoever doubts them, is a hypocrite.

In the *hadith* narrated by AI-'Irbad Ibn Sariyyah, the Prophet said,

"You must follow my deeds (Sunna) and that of the rightly guided caliphs. Hold it and stick fast to it. Avoid novelties (in religious matters), for every novelty is an innovation and every innovation is an error and every error is in hell." [3]

The Rightly-Guided Caliphs are: Abu Bakr, 'Umar, 'Uthman and , Ali. The former was mentioned in the Qur'an several times.

"Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause"

(An-Nur: 22)

{ *Being the second of the two, they two were in the care.*} (At- Tawbah: 40)

{*And he who brings the truth and who confirms (and supports) it.*} (Az-Zummar: 33)

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[1] Ash-Shawkani attributed it to Aqily in *Durr As-Sahabah* and said it is a weak *hadith.*
[2] As-Suyuti attributed it to At- Tabarani in *Jami' Al-Adhkar.*
[3] Reported by Abu Dawud.